

# DE CIVILI

TATE MORVM PVERILIVM

per doct. Erasum Roterdamum, Libellus

primum conditus & editus.

Roberto Whittinton interpretel

A litle booke of good manners for chyl-  
dren, nowe latelze compiled and put forth

by Erasmus Roterdam in latyn

tonge, with interpretation of

the same into the bulgar

englyshe tonge, by

Robert Whittin

ton Doet Lau

rente,



# DE CIVILI

J. E. MORAM P. A. B. I. L. I. V. M.

per hunc Regnum Britanniarum, Libellus nunc

Regnum continens & alia.

Robertus V. Britanniarum interpres

in hunc librum de bonis moribus et  
de bonis moribus et de bonis moribus

et de bonis moribus et de bonis moribus

et de bonis moribus et de bonis moribus

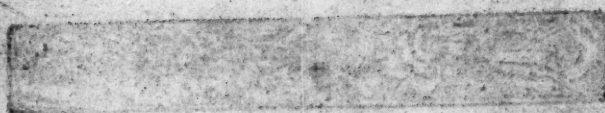
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# ERASMVVS

Roterodamus generoso cum  
primis & optimi spei puero  
Adolph, principis Ve-  
riani filio S.

**S**I ter maximum illum  
Paulum non piguit  
omnia fieri omnibus,  
quo prodesse posset omnibus  
quanto minus ego grauari de-  
beo iuuande iuuentutis amore  
subinde repuerascere, Itaq;  
quemadmodū pridem ad Ma-  
ximilian fratris tui primam  
adolefcentiam memet accom-  
modaui, dum adulescentulo  
rum formo linguam, ita nunc  
me ad tuam attempero pue-  
ritiam, de puerorum moribus  
præcepturus: nō quid tu hisce  
præscriptis magnopere ege-  
as, primum ab incunabulis  
inter aulicos educatus, mox  
nactus tam insignem for-  
mande rudis ætatis artificem,

**E**rasme Roterodam (as-  
tutech a chylde of noble  
bloode and of synghus  
lar hope, named  
Adolph, sonne  
vnto the  
prync of Ales-  
cian.

**I**f that Paule very ex-  
cellente was nat. abas-  
hed to be made after al  
fashions to chere person  
to spende he myght profit  
all fashions of men, howe  
much he leste oughte I to be  
greded to playe the chylde  
agayne in yhe case, for Ioue  
to helpe youthe. Therefore  
lyke as late I applyed my  
selfe to the youthe of Mary  
milian the brother (whyles  
I fashyoned the tonge of  
yonge chylidren) so nowe I  
apply my selfe to the childe  
hode and shal teche the ma-  
ners of chylidren. Nat by-  
cause thou needest these pre-  
scriptes and rules, brought  
vp at the begynnyng of an  
infante amonge courtiers,  
after that obtraynyng so ne-  
cable a matter to fashyon  
youth rude and ignorant.

aut quod omnia que prescri-  
bemus, ad te pertineant & e  
principibus, & principatui na-  
tum sed ut libentius hac edi-  
fiant omnes pueri, q̄ am-  
plissima fortuna, summatq̄  
spet puero dicata sint. Nec  
enim mediocre calcar addet  
uniuersa publi, si cōspexerint  
heroum liberos a primis statim  
annis dicari studijs, & in eo  
dē cum ipsis stadio currere.

Munus autē formandi pue-  
ritiā multis constat partibus  
quarū sicuti prima ita preci-  
pua est, ut tenellus animus  
imbibat pietatis seminaria:  
proxima, ut liberales disci-  
plinas & amet, & perdis-  
cat: tertia est, ut ad uita of-  
ficia instruat: quarta est,  
ut a primis statim aui rudi-  
mētis ciuilitati morum assues-  
cat. Hanc postremā nūc mihi  
proprie sumpsi. Nā de supe-  
rioribus quum alij complures

or, for bycause al that shal  
wytte perceyvneth to þ, and  
that arte come of pynces  
and bozne to pyne palytpe,  
but for that ende that all  
chyliden shal moze coura-  
gously lerne these thynges  
bycause it is dedycate to þ  
a chyld of great possession  
and of singular hope. For  
it shal nat gyue to all yowth  
a dull spurre, yf they se no-  
ble mennes sones to be fully  
gyuen to lernyng fro chylde-  
hode, and renne in the same  
case with them,

The offyce of fastyonyng  
of chyldehode resteth in ma-  
ny partes, of the which that  
whiche lyke as it is fyrste,  
so it is cheyf: That is, the  
tendye wytte, shal dygnke  
the seedes of loue to god  
and his parentes. Seconds-  
ly, that he shal loue and  
lerne the lyberall scyence,  
Thyrde, that he shal be in-  
structe to þ ordye of his ly-  
uynge. Fourth, that fro the  
first rudymētes of youth he  
shal be accustomed to cyui-  
lite and nurture. This laste  
now I haue take vpon me  
as a thyng proper, for of þ  
other thye both many other



tū nos quoq; multa scripsimus. Quamq; aut̃ externū illud corporis decorū ab animo bene composito p̃ficiſcitur tamē incuria p̃ceptorum nō nunq; fieri uidemus, ut hac in ſerim gratiam in probis & eruditis hominibus deſyderemus. Nec inficior hanc eſſe clariffimā Philoſophie partē, ſed ea, ut ſunt hodie mortalium iudicia, plurimū conducit & ad cōciliandam beneuolentiam, & ad p̃claras illas animi dotes oculis hoīm cōmendandas. Decet autē ut homo ſit cōpoſitus aīo, corpore, geſtibus ac uestitu, ſed i primis pueros decet oīs modestia, & in his p̃cipue nobiles. Pro nobilibus autem habendi ſunt omnes qui ſtudijs liberalibus excolunt animū. pingant alijs in clipeis ſuis leonis aquilas, Tauros, & Leopardos, plus habent uere nobilitatis,

and alſo I haue wriſſten many thinges. And albeit this outwarde honeſty of the body cometh of the ſoule well copoſed or ordred, notwithstanding we ſee it chaunſeth ofte tymes by negligence of maſters that we deſire (as a thinge that lacketh) this grace of honeſt behauour in men of nobilitie & lerninge. For I denye not this to be a verry notable part of philoſophy, but yet that parte (after the iudgement of me in theſe dayes) auayleth greatly to alure beneuolence, alſo to reпреſent to the eye of men theſe laudable giſtes of the ſoule.

It is ſemelſe and ſittinge that a man be well faſhionned in bodye, in ſoule, in geſture, and in apparayle, and in eſpeciall it beſemeth childeerne all manner of tempeſtance, and in eſpeciall in this behalfe noble menneſſonnes. All are to be taken for noble, whiche exerceſe theyr mynde in the lyberall ſcience. Lette other menne paynte in their ſheeldes Lions, Eagles, Bulles, and Leopardes, yet they haue moore of verry nobilitie,

¶ pro insignibus suis tot pos  
sunt imagine depingere, quot  
perdidicerunt artes liberales.  
Ut ergo bene compositus pue  
ri animus undiq; reduceat, re  
lucet aut potissimum in uultu  
sint oculi placidi, ue recundi,  
cōpositi nō torui, qd est trucu  
lentie non improbi, qd est im  
pudētie, non uagi ac uolubiles  
qd est insanie, non limi, qd est  
suspictorū & insidias molien  
tium, nec immodice diducti,  
quod est stolidorum, nec sub  
inde cōuientibus genis ac pal  
pebris, qd est incōstantium nec  
stupētes qb est attomitorū, id  
qb est in Socrate notatum, nec  
pinium acres, quod in iracun  
die signū, non innuētes, ac lo  
quaces, quod est impudicitie  
signum sed animum sedatū ac  
reuerenter amicum prae se fe  
rentes. Nec enim temere di  
ctum est a priscis sapientibus  
animi sedem esse in oculis.

which for these badde may  
paynte so many ymages, as  
they haue lerned sure the ly  
berall science. Than that  
mynde of a chylde well bur  
nyshed may vpon all sydes  
euydent appere, for it ap  
pereth moost clere in þ v  
sage or countenaunce,

### ¶ Of the eyen.

Let the eyen be stable, ho  
nest, wel set, nat frownyng  
which is syne of crueltie nat  
wāton, which is tokē of ma  
lapertnes, nat wandyrnge &  
rollynge whiche is sygne of  
madnes, nat twyrng and  
sypnge, which is token of  
suspection and compassyng  
disceyte, noz hāgng downe  
whiche is syne of follye, noz  
afterward twynkling with  
the browes, which is sygne  
of vnstablesnes, noz makyng  
as a mā astonied ( And that  
was noted i Socrates ) noz  
to sharpe, a syne of malice,  
nat makynge synes and pro  
fers, noz hely wanton, a to  
ken of euill chastite. but re  
presenting a mynde well en  
stabled, and amiable with  
honesty. Noz it is nat sayd  
without cause of anythe sa  
ge men, that the eye is the  
scate & place of the soule.

**P**ictura quidem ueteres nobis loquuntur, olim singularis cuiusdem modestia fuisse, semiclusis oculis obtueri quemadmodum apud Hispanos quosdam, semper eos intueri blandum haberi uidetur & amicū. Itidem ex picturis discimus, olim contractis stritis quae labijs esse, proclatis fuisse argumentum. Sed quod snapte natura decorum est apud omnes decorum habebitur. Quāquam in his quoque decet interdum nos fieri polipos, & ad regionis morem nosmet attemperare. Iam sunt quidam oculorum habitus, quos alij alicui addit natura, qui non cadunt sub nostras praeceptiones, nisi quod in compositi gestus non raro uiciant, non solum oculorum uerū etiam totius corporis habitū ac formam. Contra compositi, quod natura decorum est, reddunt decentius,

**T**he antyke pyctures theweth to vs that i olde tyme men were of syngular becomure countenaunce, and looked with eyen halfe closed, lyke as in Spayne certayne loke as they were poze blynde as it seemeth to be take as a fayre and amiable countenance. Lyke wylle we lerne of pictures, i olde tyme they were narrowe and strapte mouthed, a sygnes of verstu. But that thyngethat of the owne natur is semely, it is taken with all men comly. Albeit, it becometh vs som tyme to be lyke the lopster, and to applye oure selfe to the maner of the region we be in.

**N**ow there be certayne countenaunces, of the eyen. whom natur gyueth of this fallyon to one, and that to another, which chaunceth nat be vnder my pceptes. saue that geiures out of order do blemyshe nat onely the behauioure and fauoure of the eyen, but also of all the body.

**A**nd vpon the contrarye parte gestures manerlye maketh that which of nature is semely to be moze comlye.

**A.iiii.**

quod ulciosum est, si non tol  
lunt, certe tegūt minutiq, In  
decorum est clauso oculorum  
altero quicquā obtueri. Quid  
enī hoc aliud est, quā seipsum  
eludere, Eum gestū thynnes  
ac fabris relinquamus.

Sint exporrecta supercilla,  
non adducta, quod est torui  
tatis, non sublata in altum,  
quod est arrogātie, non in ocu  
los depressa, quod est male  
cogitantium.

Frons itē hilaris & explana  
ta, mentem sibi bene consciā  
& ingentium liberale prae se  
ferens, non in rugas contra  
cta, quod est senij, non mobi  
lis, quod est erinaciorum, no  
torua, quod est taurorum.

A naribus absit mucoris  
purulentia quod est sordido  
rum. Id uitium Socrati philo  
sopho datum est probro  
pillo aut ueste emungi rusti  
canum, brachio cubitoue,

and that whiche is of repro  
che, yf so be it take it nat a  
waye, yet it hydeth it and  
dothe dymynyshe it. It is  
vnsyttynge to lōke vpon a  
man & wyneke with the one  
eye. For what els is it but  
to make blynde hym selfe?  
Lette leaue that gesture to  
the fylmes called Thynnes  
and craftesmen.

Let the browes be set vp  
& nat bente, whiche is token  
of crueltie nat set vp to hye  
which is syne of arrogānce  
and proude herte, nat han  
ging into his eyen, which is  
syne of euell ymaginacion.  
A foreheed mery and playne  
signifyeth a mynd of cleene  
conscience and a gentill na  
ture, let it nat be knitte in  
wincles as in an olde pers  
one, nat mouinge vp and  
downe like a hedge hogge,  
nor crooked or wythen like  
a bull.

Let nat the nosegaylles  
be full of snayell like a slut  
tish persone. That vice  
was noted in Socrates as  
a reproche.

To dyte or snette thy  
nose with thi cappe or thi  
tote, is all of the carte vpon  
thy cleue or thyne elbowe.

*salsamentorum, nec multo  
civilius id manu fieri, si mox  
pituitam uestis illint.*

*Stropholis excipere na-  
rium recremēta decorū, idq̃  
paulisper auerso corpore, si  
qui adsint honoratiores.*

*Si quid in solum deiectum est  
emuncto duobus digitis naso,  
mox pede proterendum est.  
Indecorum est subinde cum  
sonitu spirare naribus, bilis  
id indicum est.*

*Turpius etiam ducere run-  
chos, quod est furio suorum si  
modo fiat usu.*

*Nam spiritosis qui laberant  
orthopnoea, danda est uenia.*

*Ridiculum naribus uocem e-  
mittere, nam id cornicum est*

*& elephantorum Crispare  
nasum, irrisorum est & san-  
nionum. Si alijs presentibus*

*incidat sternutatio, ciuile est  
corpus auertere.*

*Mox ubi se remisit in petus*

is proprietye of sylmbergers  
For it is natliche moze  
maner to drye with thy bare  
hande, yf so be afterwarde  
thou daube it on thy clas-  
thes.

It is good maner to drye  
the fylthe of the nose with  
thy handkercher, and that  
with thy hed somewhat tur-  
ned asyde, yf moze honest  
persones be present.

If any snyt fall on y groū  
de after thou hast snyt with  
nose with two fyngers, by  
and by treade it out vnder  
thy fete. It is also agaynste  
maner to snuffe with thy  
nose, it is a sygne of malpce  
It is moze lewde to snurte  
with thy nose, and a sygne  
of furi, if it be sensual. As for  
suche as be mozte breathed,  
that be sycke of tpsyche must  
be holde excused. It is a re-  
proche to speake in the nose  
for it is the proprietye of  
crows and elephantes.

To wzie the nose is the pro-  
prietye of scoffers and natu-  
rally foolcs.

If nesynge chaunce other  
beynge present, it is good  
maner to turne asyde. after  
whā the passyon doth cease

A. v.

Signare os crucis imagine, de  
in sublato pulco resalutatis q  
uel salutarunt uel salutare de  
buerāt nā stermutatio quē ad  
modum oscitatio sc̄sum auriū  
prorsus aufert, ꝑrecari ueni  
am, aut agere gratias. Alte  
rū in stermutamento salutare  
religiosum, & si plures adstint  
natiu maiores, qui saluent ui  
rū aut sc̄minā honorabilem  
pueri est aperire caput. Por  
ro uocis tinnitum studio inten  
dere, aut data opera stermuta  
menium iterare, nimirū ad ul  
rū ostentationē nūgonū est.  
Reprimere sonitum quē natu  
ra feri, ineptorū est qui plus  
tribuunt ciuilitati quā saluti.

Malas tingat natiuus &  
ingenuus pudor, non fucatus  
aut ascitus color. Quāq̄ is  
quoq̄ sit temperandus est, ut  
nec uertatur in improbitatem  
nec adducat stuporem. &  
quartum, ut habet prouerbiū,

to blesse thy mouth with the  
sygne of the crosse, after to  
take of thy cap and thanke  
them (oꝝ desyre pardon) ꝑ  
sayde oꝝ were about to saye  
Chryst helpe, foꝝ nelyng as  
gawnyge is wont to take a  
waye the sence of hearyng.

It is goodly to saye Chryst  
helpe to an other man that  
nedyth. And it is a chyldes  
parte to do of his iappe. yf  
dyuers that be elder be ꝑre  
sent that say Chryst helpe to  
man oꝝ woman. And finally  
to make a myle nople oꝝ a  
myle purposely in nelynge,  
oꝝ to iterate nelynge of ꝑue  
pole, to ꝑ ostetacion of his  
strengthe, is lewdens.

To stoppe the nelynge that  
nature moueth, is collye of  
suche that ꝑferreth maner  
befoꝝ helth.

### ¶ The colour,

Let naturall colour (and  
nat counterfette) oꝝ nate ꝑ  
chekes, all be it let naturall  
colour be so measured oꝝ oꝝ  
dyed, that it be nat altered  
to shamefastnesse, noꝝ make  
a child so astonnyed to byng  
hi to ꝑ degree (as it is sayd)



*insaniē gladium. Quibusdam*  
*enim hic affectus tam impetūs*  
*institus est, ut reddat deliranti*  
*similimum. Temperatur hoc*  
*malum, si puer inter maiores*  
*assuescat uiuere, & comœdijs*  
*agendis exerceatur. Inflare*  
*buccas fastus indicium est, eas*  
*dem demittere, est animum de*  
*spondentis, alterum est Thra*  
*sonis, alterū iude proditoris.*

*Os nec prematur, quod est*  
*metuentis alterius halitū hau*  
*riri, nec hiet, quod est morio*  
*rum, sed leuiter osculantibus*  
*se mutuo labris cōiunctum sit*  
*Minus etiam decorum est sub*  
*inde porrectis labijs ueluti*  
*peppysmū facere, quandā i*  
*magnatibus ad ultis per me*  
*diam turbam incedentibus cō*  
*donandum est, illos enim decēt*  
*oīa, nos puerum formamus.*  
*Si fors urgeat oscitatio nec*  
*datur auerti, aut cedere,*  
*strophio, uolamue tegatur os,*

as it were of a mā that were  
mad. Of some chyldeyē this  
passion feble is so impressed  
that it maketh a chylde lyke  
to a dastarde. This lewde  
maner is soone corrected, if a  
chylde be accustomed to lye  
amonge his elders, & be exer  
cised to playe comedyes oꝝ  
swell in the chekes, is toke  
of a proude hert & solein. Ea  
simple is taken of a mā that  
sheweth true mynd: the one  
is Thasos parte, the other  
is Judas & traytours part.

Let nat thy mouth be stop  
ped, that is sygne of him &  
feareth to take the byrthe of  
an other, noꝝ let it nat gape  
that is toke of pꝛiot fooles  
but close & lyppes soft tou  
chynge togyther. It is no  
good maner to sette out the  
lyppes & make a boe oꝝ haue  
although gret mēns for a  
(goynge there a multytude)  
vile it, & shal be pardoned,  
as men in whome what so  
euer they do, is taken as ma  
nerly, but I enforzme chyl  
dyē. If the chaunce ga  
pyng, & thou can nat turne  
away oꝝ go away, close thy  
mouth with thy hādkercher  
oꝝ tye palme of thy hande,

mox imagine crucis obfigne-  
tur. Omnibus dictis aut factis  
arridere, stultorum est,  
nullis arridere, stupidorum.  
Obscene dictis aut factis ar-  
ridere, nequitia est. Cachin-  
nus, & immodicus illi totum  
corpus quatiens risus, quem  
ob id Gracirifus simcrusius,  
id est concussorem appellant  
nulli decorus est etati, nedum  
pueritie. Deducet autem quod  
quidam ridetes hinnicum edunt  
Indecorus & ille qui oris ri-  
tum late diducit corrugatis  
buccis ac mulatis dentibus qui  
caninus est, & Sardonius di-  
citur. Sic autem uultus hilari-  
tatem exprimat, ut nec oris ha-  
bitum debonestet, nec animum  
dissolutum arguet. Stulto-  
rum ille uoces sunt, risu dis-  
fluo, risu dissilio, risu emori-  
or, & si qua res adeo, ridi-  
cula inciderit, ut uolentibus  
eiusmodi risum exprimat,

after crosse thy mouth.  
To a lowe eury mans wor-  
des or dedes, is þe proprietie  
of folcs, to apply to no mā  
is þe proprietie of a dastarde.  
To shew mery countenaunce  
to fylthie wordes or dedes,  
is signe of lewdnes. Fren-  
ning & laughinge out of me-  
sure, wherwith al the bodye  
doth shake, whiche passion  
the grekes call risus stencru-  
cius, that is a shake, is not  
sempnge to any age, nor yet  
in a childe. It is unsittinge  
that some laughinge nepe  
lyke an horse. He is vnma-  
nerde and rude that laugh-  
eth with wide mouthe, and  
wythen chekes. Shewynge  
his teeth like a dogge that  
gnarreth, and it is called  
the laughinge of Sardinia  
(an herbe, whiche eaten ma-  
keth a mā to dye laughynge)  
Let the countenaunce so shew  
myeth, that it do not dyspy-  
gure the mouth, nor brynge  
reproche of a lighte minde.  
These be the sayinges of  
fooles. I blast for laughter  
I leape for laughter, I dye  
for laughinge, or any suche  
other folyshe tutche, chaunce  
so that he be nat wyllinge  
to shewe suche laughynge,

mappa manne tegenda facies. Solum aut nullam cui dentem ob causam ridere, uel stultitia tribuitur, uel insania. Si quid tamen eiusmodi fuerit abortum, ciuilitatis erit alijs aperte risus causa, aut si non putes perrendam, comestitiu aliquid adferre, ne quis

derideri suspicetur. Supericribus detibus labrum inferius premere, inurbanum est, hic enim est minantis gestus, quem admodum & inferioribus mordere superius. Quin & laborum oras lingua circumuoluta subfide lambere, ineptum. Porrectioribus esse labris, & uelut ad osculum compositis, olim apud Germanos fuisse blandum indicant illorum pictura.

Porrecta lingua deridere quenquam scurrile est.

Auersus ex puito, ne quem conspuas, aspergusue

he muste couer his face either with a naphryn or hye hande; To laugh onty with out euident cause, is sygne of follye or madnes. And if so be suche thynges chance it is maner to open the cause to other, or yf ye thynke it nat mete to be shewed, to hyngsome couerfet excuse lest that any man suspecte hym selfe to be mocked.

To hyte with the tethe the nether lyppe is nat maner, but sygne of malpce. lyke wyse to the vpper lyppe.

Also to lycke the nether part of thy lyppes with thy tonge it is follye.

To set out the lyppes and ioynd, as to kysse, in oide tyme with the Almaynes, was iudged gentylne, as they pictures sheweth.

To bleare out the tonge to mocke any man, is a poynte of a knaues scoffynge.

To turne thy face whan thou spytest, so that thou spyte vpon no man, or spat tell any man.

Si quid purulentius in terram  
reiectum erit, pede, ut dixi,  
proteratur, ne cui nauseam  
moueat. Id si non licet, lin-  
teolo sputum excipito. Resor-  
bere saluam, inurbanum est:  
quemadmodum quosdam ui-  
demus non ex necessitate, sed  
ex usu ad tertium quodq; uer-  
bum expuere. Quidam inde-  
core subtuſiunt identidem in-  
ter loquendum, idque non ex  
necessitate, sed ex more, is  
gestus est mentientium, & in-  
ter dicēdū quid dicāt cōminis-  
cētū. Alij minus etiā decore  
ad tertium quodq; uerbū eru-  
ſtant quare ſi ā teneris an-  
nis abierit in cōſuetudinē, ha-  
ret etiā in gradiorem etatem  
Idē ſcētū de ſcreatu qbus  
noibz a ſeruo notatur Te-  
rentianus Clitipho. Si iuſſis  
urgeat, caue necui in os tuſ-  
ſas, & abſit ineptia clariuſ  
tuſſicū, quā natura poſtulet

If any ſpote of ſleame fall  
vpon the grounde, put it  
out with thy ſote: as I haue  
ſayd, leſt in pꝛouoke any  
man to diſdayne. If that  
maye nat be, wype it with a  
clothe. To ſupꝛe agayne  
oz ſupꝛe in the ſpytell, is  
rudenes, lyke as we ſe ſome  
at euery thyng worde vſe  
to ſpote. Some peghe  
and coughe lyke wyle by-  
twene theyr wordes, and  
nat of neceſſyte, but of cu-  
ſtome. this is the maner of  
lyers. and of ſuche as forge  
a lyce as they ſpeke.

Some in lyke maner at eu-  
ery thyng worde helke, whiche  
thyng if in yowth growe  
to a cuſtome, in olde age it  
wyl remayne. The ſame is  
noted of ſpytting, with the  
notes wherof the ſeruaunt  
is checked in Terence.

The wordes of Clitipho.  
If thou coughe moue the, be

Beware that thou coughe  
nat in no mannes face, and  
put away that lewde ma-  
ner of coughynge wyle,  
with hemmyng more than  
nature moueth,

Vomiturus secede : nam uo-  
mere turpe non est, sed inglu-  
vie uomitum accersisse, desor-  
me est. Dentiū mundities cu-  
rande est, uerū eos puluiscu-  
lo candidare, puellarum est,  
sale aut alumine defricare,  
gingiua perniciosum, idem lo-  
tio facere Ibetorum est. Si  
quid inhesit dentibus, non cul-  
tello, non unguibus, canum fe-  
liumue more, non mantili exte-  
mendum est, sed uel lentisci  
cuspidē, uel pennae, uel ossicu-  
lis est gallorum aut gallinarū  
tibijs detractis.

Os mane pura aqua pluerē,  
& urbanum est, & salubre,  
subinde id facere ineptū. De  
linguae usu, suo dicemus loco.

Rusticanum est impexo esse  
capite, adsit mundities, non  
nitor puellaris. Absint for-  
des lendium, & uermicu-  
lorum. Subinde scabere ca-  
put apud alios, parum decet,

So asyde whan thou must  
vomp̃te, for it is no rebuke  
to vomp̃tte, but to vomp̃te  
of superfluite is shamefull.  
Let the tethe be kept clene,  
but to cense them with pou-  
der is the maner of maydens  
to rubbe them with salt, or  
alume, is euill for the gome-  
mes. þ same maner is vled  
in Spayne with vyne. If  
any thing styke in the tethe  
it maye nat be take out wth  
thy knyfe nor thy nayles  
after the maner of dogges  
and cattes, but with a spylle  
of alme, or with a penne, or  
with the small bones taken  
out of the legges of cockes  
or hennes.

#### ¶ The mouth.

It is bothe humanyteto  
walthe the mouth i the mo-  
nyngē with water and hol-  
some. to walthe after is nat  
conuenient. Of the vse of  
the tounge I shall speke here  
after in his place.

#### ¶ The heed.

It is all of the carte to haue  
thy heed vnkembd. let it be  
kept clene, and nat glori-  
ous lyke maydens, let it nat be  
fylthy with hyttes and lyece  
Also to scratche thy heed is  
nat sytting befoze other mē

quemadmodum unguibus reliquum fricare corpus, sordidum est, praesertim si fiat usu, non necessitate. Coma rec frontem tegat, nec humeris inuolitet. Subinde concusso capite discutere capillitium lasciuientium est equorum. Casariam a fronte in uerticem leua retorquere, parum elegans est, manu discriminare, modestius, Inflectere ceruicem adducere scapulas, pigritiam arguit. Resupinare corpus, fastus indicium est, moliter erectum, decet. Ceruix nec in laeuum, nec in dextrum uergat, hypocriticum enim, nisi colloquium, aut aliud simile postulet. Humeros oportet aequo litramine temperare, non in imorem autenarum, alterum attollere, alterum deprimere. Nam huiusmodi gestus in pueris neglecti, uertuntur in naturam

In like maner to scrubbe or rubbe with the nailles other partes of the body is fylth, in especiall if it be doone of custome and not of necessitye  
The heare.

Let not thy heare coner thy browes, nor flye vppon thy sholders. Also to ruffle the heare of thy heade, is þ propertye of wanton colts. To crosse backe thy buskine fro the foreheade toward þ crowne, is bare maner, it is moze manerlye to dreke or deuide it with thy hande.

To bende in thy necke and crouche in w thy sholders, is the maner of sluggardes. To set out þ brest, is signe of pride, it becometh to set the body streighte vp. Let not thy necke wise vpo the lisse side nor on the righte, 't is signe of ypocrisie, excepte communication or some other thyng require.

#### The sholders.

It becometh to holde thy sholders of a lyke heighte, nat of the fashion of a sarte cloth, to send vp þ one to the other, for this negligēt behauer i chil dren groweth vnto a nature





quum ad colloquium, & co- when we come to communi-  
uiuuium uentum erit. cation at the table.

Membra, quibus natura pu- If I say members  
dorē addidit, retegere citra To disclose or showe the  
necessitate, procul abesse de- members that nature hath  
bet ad indolē liberali. Quin- yueto be covered, without  
ubi necessitas huc cogit, va- necessity, ought so he veter-  
men in quoz decēte uerecun- ly auoyded from gentyll na-  
dia faciendū est, etiā si nemo- ture. Also when nede roma-  
testis ad sit. Nūq̄ enim non pellet to do it, yet it must  
adsunt angeli, quibus in pueria be doone with the conuenient  
gratissimus est pudicitie co- honestye, ye though no per-  
mes custosq̄ pudor. Quorū son be present, for Sūgets  
autē conspectū oculis subdu- be euer present, to whome  
cere pudicū est, ea multo mi- in chyldeen bashfulnesse is a  
nus oportet aliena prabere tūter and a folower of cha-  
cōtactū. Lūfū remorari ual- stie: The syght of the whi-  
letudine priciofum, secreto che to withdraue from the  
reddere iuerecundū. Sū qui eye of mē is honest. Much  
precipiant ut puercōpressi more we ought not suffer o-  
natibus uātris flatū retineat ther to touche them.  
Atqui cūile nō est, dū urbs To kepe the water is a-  
nus uideri suades morbu ac- gainst helthe, and hurtfull  
cercere. Si licet sedere, solus to nature: to make water so-  
id faciat. Sin minus, iuxta- retely is honest. Chere be  
uetustissimū prouerbiū, that teacheth that a chylde  
shulde heve in his nether  
wind, his buttockes fast clo-  
sed or clyped, but it is no  
maner when thou entendest  
to be take honest, to allure  
to the disease and syknesse  
if thou may go aparte, do  
that alone by thy selfe, ye  
no (after the old prouerbe)

**T**usi crepitum dissimulat.  
Aliqui cur no eadem opera  
praeceptum ne alium deiciat;  
quoniam morari statim periculo  
sua sunt alium stringere. De  
ductis genibus sedere; aut de  
martianis alius distorsit sic sta  
re. Trasorum est. Sedent coe  
ant genua. Pans pedes, aut  
ceremonie induit. Qui  
de hoc gestu sedet, ut altera  
tibia altero genui suspendant.  
nonnulli sunt de cassatim con  
positis tibus, quorum alteru  
anteriori, alteru inceptorum  
Dextro pede i. laurum semur  
intelecto sedere priuscoru regu  
mos est sed in pbatu. Apu  
Italos quida honoris gratia  
pede alterum altero premu  
uniti propemodu insistant ti  
ble ciont. murtu, qd an pue  
ros deceat nescio. Itidem in  
flectendis genibus aliud. apud  
alios decti delectu. Quin  
da utruq pariter insectum,

Let him lose the sent under  
colout of a couth oia's why  
do not they by a man by p  
same manner that a man shol  
nat go to the draugh where  
as is more danger to holde  
the wynde than to refreigne  
the draught. To lye knees  
layde a shyle, or to stande  
legges. Let howe or croked  
is the property of braggers  
Let the knees lorne when a  
man exerceth, who he standeth  
let the fate ioyne, oia's a lital  
separate the a londer. Some  
lpy on this fallio, that they  
traile the leg ouer rather  
lone. Some stode their legges  
toyned, trapiung & dantiung  
that one is the property of pe  
sneppers, another of foolles  
The right leg caste ouer p  
the left leg, was p maner of  
holde a anthe hinges to sit,  
but now nat laudable. Some  
of the yaltes let p one fo  
re up what other dicant of  
murtuag. & stode by p one leg  
after the maner of Noikes,  
which wheder it beede. this  
dye I doubt. A yew lye i ma  
nig of turtel y, one maner bo  
someth i some place & in tde  
place it is nat comly. Some  
make the turtel y. with both  
knees bowd (as p turtel y)

Idq; rursus alij recto corpo-  
re, alij nonnihil incuruato.  
Sunt q; hoc ceu muliebri rati  
similiter erecto corpore pri-  
mum dextrū incuruant genu  
max. sinistrū, qd apud Britā-  
nos in adolescentibus laudida-  
tur, Galli modulato corporis  
circuāctū dextrū dūtaxat i-  
flectū. In his in qbus varie-  
tas nihil habet cum honesto  
pugnās, liberū erit uel uerna-  
culis uti moribus, uel alienis  
obsecū dare, quāto sunt quos  
magis capiunt peregrina. In-  
cessus nec fractus sit, nec pra-  
ceps, quorum alterū est molo-  
lum, alterū furiorio sum nec  
uacillās. Nā ineptā in incessu  
sub claudicationem, Suiceris  
militibus relinquamus, & ijs  
qui magnum ornāmentū du-  
cūt, in pulco gestare plūmas.  
Tamet si uidemus Episcopos  
hoc gestu sibi placere Sedēte  
pedibus ludere stultorū est,

and one that will some do  
it with bpright body, some  
with body sloupyng Some  
there be that iudge that the  
curtely of women. Some ly-  
kenwys with bpright body  
make curtely, first bowe p  
right kne, after the lyft, whi-  
che among englyshmen is lau-  
dable in yough. The frensh  
men do bowe the ryght kne  
with a lpele pleasant returne  
of the body. In all such ma-  
ners in the which variete of  
chaūce hath no repugnance  
with honesty, it shall be law-  
ful to vse the manners of our  
natural cōtrey, or els to fo-  
tow the maner of straūgers  
whā the manners be such as  
straūger cōtreyes doth allow  
The maner of goynge ney-  
ther in & out, nor hally flag-  
gryng, of p which that one  
is proprietye of wantōnesse  
the other of men furpous &  
mad: for this folysh going  
as a halting man, we wyl co-  
myt to these cleane warrys-  
ours, & to such as thiike it a  
gorgeous fashyon to weare  
fethers i their cap, albeit we  
se that by shoppes take plea-  
sure in suche gesture. A man  
that sitteth to play with his  
toes, is proprietye of looles,

quemadmodum & manibus  
gesticulari parum integra  
mentis indichum est.

and to playe with his syn-  
gers, is synne of lyche mind.

### DE CVLTV.

In summa dictū est de cor-  
pore, nūc de cultu paucis, eo  
quod uestis quodāmodo cor-  
poris corpus est, & ex hac  
quoq; liceat habitum animi  
conijcere. Quāq; hic certus  
prescribi modus nō potest,  
eo qd nō omnium par est, uel  
fortuna, uel dignitas, nec a-  
pud omnes eadē decora sunt  
aut indecora, postremo nec  
omnibus seculis eadē placent  
displacentue. Vnde quemad-  
modum i alijs multis, ita hic  
quoq; nōnihil tribuendū est  
iuxta prouerbiū vōmū axi  
Xūqū, ταγ etιά κείνῳ, id est,  
legi, & regioni, & tempori,  
cui seruire iubent sapientes.  
Est tamen in hisce uarietati-  
bus, quod per se sit honestū,

### Of apparayle.

It is fully o; sufficeyeth  
sayd of the body, now of ap-  
parayle somwhat, because  
apparayle is the forme and  
tassyon of the body. And  
of this apparayle we maye  
coniecture the habyte and  
apparayle of the inwards  
mynde. Wherit this certayn  
manner may nat be gyuen,  
in somothe that the fortune  
of all men no; dignyte be  
nat lyke: no no; the same  
honest o; inhonest manner is  
in al manner of men: synally  
no; in all manner of tymes.  
The same manners may please  
o; displease. Wherfore lyke  
as in many other thynges,  
so in this maner nothyng  
is to be allowed o; p;ysed,  
after the comune prouerbe  
To the law, to the coun-  
trei, and to the tyme, wyse  
men bydderh a man to en-  
fourme hym selfe, yet there  
is in this chaunges, what  
thyng in him selfe is honest,  
B.iii.

an secus, uelut illa quæ mul-  
lum habet usum, comparatur  
uestis, proluxa strabere cau-  
das in feminis ridetur, in ui-  
ris improbat. An Cardina-  
les & episcopi debeat alijs  
estimandum relinquo. Mul-  
ta in qua non probro da-  
ta sunt, tum uiris tum feminis  
quædāquidē hic est, alter uo-  
lus usus, ut ea tegat q̄ impu-  
die ostenduntur oculis homi-  
num. Olim habebatur parum  
uirile discinctū esse, nunc idē  
nemini uitio uertitur, quod  
indusus, subuculis, et caligis  
reperitis tegatur pudenda ita  
si affuit tunica. Alioqui  
uestis breuior, ut inclinanti  
tegat partes quibus debetur  
hoyas, nisi q̄ nō inhonestā est.  
Diffecit uestis amentia est,  
picturatis ac uersicoloribus  
uti, morionum ē at sinnerum  
Brgō pro modo facultatum  
ac dignitatis, proq̄ regione

ornat, as the thynges whiche  
the haue no profite to the  
persone that the apparayle  
is made for. To drame af-  
ter them longe traynes, in  
women is discoyned, in men  
it is lewde. I praye you is it  
comendable in cardynallys  
and byshopps? I remyt that  
to the iudgement of othier.  
Lyght & wanton gardynge  
of the breche, and lacyng of  
the bely, was neuer playd  
in man nor woman: for this  
is a straunge fallyon of ap-  
parayle that couereth the se-  
crete parts, that be shamefull  
to be seene. In olde tyme it  
was take nat hānely to go  
ynghre or lye, it these dayes  
it larche to many be cause  
they be couert with moir &  
tyrote & close hose late found  
albest that corē or hytel fly  
open, or els moir & apparel  
then dothe couer the secrete  
partes (which shuld be kept  
honest) whan a person stou-  
peth, is euer dishonest. To  
tagge or to mangle apparel  
is properly of madde men.  
To yle paynted and diuers  
colours, is the maner of ydi-  
otes & apes. Therefore after  
the degre of the dignite and  
substance & after the cōtrey



¶ more adfit cultus mundi  
cies, nec sordibus notabilis  
nec luxu, nec lasciuia aut fa-  
stii prae se ferens. Neglectior  
cultus decet adolefcētes, sed  
citra immunditiā. Indecore  
glā interularū ac tunicarū  
oras aspergine lotij pingunt  
Sinum brachialiaq; indecoro  
tectorio in crustat, nō gypso  
sed narium & oris pituita.  
Sunt qbus uestis id alterū la-  
tus defuit, alijs i tergū ad re-  
nes usq; nec desunt qbus hoc  
uideatur elegans. Vt totum  
corporis habitū & mundum  
& compositū esse decet, ita  
debet illū corpori cōgruere  
Si quid elegantioris cultus de-  
dere parctes, nec teipsum re-  
flexis oculis cōtemplere, nec  
gaudio gestias, alijsq; osten-  
tes, nam alterū simiarum est  
alterū pauonū, mirētur alijs,  
tu te bene cultum esse rescis.  
Quo maior est fortuna,

and the maner, let the clea-  
nes of aparayle be vscd: nō  
let it be shamefully daubed  
with fylth, nōz shewyng le-  
cherie, wantōn esse, nōz prude  
homely aparayle becometh  
pouertie, but without vncle-  
nes. Some disteyn the hem-  
mes of theyr linnen & wols-  
len euyl fauor: dely with spat-  
tes of byrne & pylle. Some  
barke theyr bosome & theyr  
cleues with a truste of fylth  
nat with perget, but with f-  
fylth of theyr nose and the  
mouth. Some thet be whi-  
che let theyr gowne hange  
on that one syde, some let it  
slyp downe to the reynes, &  
some thynke it becometh  
them. Like as it becometh  
euery part of the apparayle  
of the body to be cleynly, so it  
becometh it to gre vnto the  
body. If thy frends haue gy-  
uen to the apparayle better  
and more gorgeous: cast nat  
thyne eyen backward vpon  
thy body, nōz ierre nat for  
ioye and theme thy selfe to  
other, for that one is pro-  
perrie of apes, that other of  
proude peccoches. Let other  
praple, be nat thou a knowe  
of thy frendes apparayle.

The greater that fortune is  
B. iiii.

*hoc est amabilior modestia. Temuloribus in cōditionis so-  
latū cōcedēdum est, ut mo-  
derate sibi placeāt. At diues  
ostēdēns splendore amictus,  
alijs suam exprobrat miseri-  
am, sibiq; constat inuidiam.*

*De moribus in*

*templo.*

*Quoties fores temple pra-  
teris, nudato caput, ac modi-  
cē flexis genibus, & ad sa-  
cra uerso uultu. Christū di-  
uosq; salutato. I dē & alias  
faciendū siue in urbe, siue in  
agris, quoties occurrit ima-  
go crucis. Per eādem sacra ne  
trāsferis, nisi simili religione  
saltem breuī precatiuncula  
Christū appelles idq; reuēcto  
capite, & utroq; genu flexo.  
Cū sacra peraguntur, totum  
corporis habitū ad religionē  
debet componere. Cogita il-  
lic presentem Christum cum  
innumeris angelorū milibus*

the moze ampyable and gentyl  
tyll be. We muste pardone  
meane persons to take a de-  
lyte in a meane, so consol-  
eyon of theys pouerty, but  
ryche men setting forthe the  
gloze of theys apparayle.  
Meweth with reproche to  
other theys owne myserye,  
and getteth them selues but  
gradge and enuye.

**C***Of maners in  
the temple.*

As ofte as thou comest by  
a churche do of thy cap and  
make curtesye, and thy face  
turned towarde the sacra-  
ment, salute with reuerence  
Christ & holy sayntes. And  
do the same whether it be in  
the towne or in the felde.  
as oft as thou seest the pma-  
ge of the crosse So nat thou  
row a church, but with lyke  
reuerēces salute Christ with  
a breue prayer, & that with  
thy cappe of, and knelynge  
vpon bothe knees. When  
diuine seruyce is in doyng  
it becometh to apply al p-  
tes of thy body to honoure  
god. Thynke that Christ is  
there present with innume-  
rable thousandes of aūgels

Et si qui regem homine allo  
quutus circūstāte pcerum  
corona, nec caput aperiat,  
nec genu flectat, non iam p  
rustico, sed pro insano habe  
retur ab oībus, quale est illic  
opertū habere caput erecta  
genua, ubi ad est rex ille re  
gum immortalis, & immorta  
litate largitor, ubi uenera  
bundi circūstāt ætherie spi  
ritus? Nec refert, si eos non  
uides, uidēt illi te, nec minus  
certū ē illos adesse, q̄si uide  
res eos oculis corporeis, Cer  
tius enim cernunt oculi fidei  
q̄ oculis carnis. Indecentius  
etiam est quod quidam in tē  
plis obambulant, & Peripa  
peticos agunt. Atqui deam  
bulationibus porticus & so  
ra conueniunt, non templa,  
quæ sacris concionibus, my  
sterijs, deprecationi dicata  
sunt. At cōcionantē spectet  
oculi, huc attentæ sint aures,

And yf so be a man thulde  
speake to a mortall kynge.  
with a multitude that stand  
rounde aboute hym, and wey  
ther do of his cap, nor make  
curtesie, he thulde be take of  
every man, wat for a carter  
but for a madde body: what  
a kynge is it there to kepe  
thy heed couered stately sta  
dyng, where as he is kynge  
of kynges, immortal, and  
graunter of immortalltye.  
where as honourable aun  
gels of heuen stande rounde  
aboute hym. Noz it maketh  
no force yf thou se them nat  
they se the, and it is sure  
that they be ther as though  
thou sawest them with thy  
bodly eyne, for the eyne of  
fayth se moze surelye than  
the eyne of the fleshe.

It's nat sitting that some  
sheto walke by and downe  
in the churche, and playe  
like Tryptolles scholers, as  
for walkyng, yles, market  
places and courtes, be cōue  
nyent, nat churches that be  
dedycate to preache, to mys  
teries sacramentes and ho  
ly prayers, but lette thyne  
eyne beholde the preache,  
thyder bende thyne eares,  
B, v.

**B**uc inbiect animus omni cum  
reuerētia, quā si non hominē  
audias, sed deū per es homi  
nis tibi loquētē. Quum reci  
tatur Euāgelii, assurge. Et  
si potes, ausculta religiose.  
Quum in simbolo canitur,  
Et homo factus est, in genua  
p̄cūbe, uel hoc pacto te sub  
mittēs in illius honorem, qui  
semet p̄tū salute, quū esset  
supra omnes cōelos demisit in  
terras, quū esse deus, digna  
tus est homo fieri. ut te face  
ret deum. Dum peraguntur  
mysteria, toto corpore ad re  
ligionē composito, ad altare  
uersa sit factes, ad Christum  
animus. Altero genu terram  
contingere erecto altero, cui  
lauius ī nitatur cubitis, gestus  
est impiorū militū, q̄ domino  
Iesu illudētes dicebant, Aue  
rex Iudeorū. Tu dimitte u  
trūq̄ reliquo etiā corpore nō  
nihil inflexo ad uenerationē.

lette. thy mynde be set thy  
der with all reuerēce, as  
thoughe thou hearest nat a  
man, but god speakynge to  
the by the mouth of a man.  
Whan the gospell is redde,  
ryse vp, & yf thou can heare  
it red, deuoutly whan these  
wordes be redde in the tres  
do. (Et homo factus est) fall  
downe vpon thy knees, or  
in that wise encline downe  
his honoure that came dow  
ne him selfe from heuen for  
thy helth, to this myserable  
worlde. And where as he  
was god, he was content to  
becōme man, to then tent to  
make the a god. whyles the  
masse and dyuine seruyce is  
in doyng, applye thy selfe  
with all thy body to deuoti  
on: let thy face be turned  
towards the altare, and thy  
bet te vnto god. To touche  
grounde with the one kne &  
the other standing vp, vpo  
the whiche the yfse elbowe  
dothe leane, is y gesture of  
the wyched iewes & genty  
les, whiche to our lord Iesu  
scorningly t̄pd lape. Maye  
kyng of iewes. Thou walte  
knele on bothe knees, & the  
rest of thy body s̄ what bet  
downe to shewe reuerence

Reliquo tempore aut legatur  
aliquid e libello, siue precu-  
lari, siue doctrinae salutaris  
aut mens caeleste quippiam me-  
ditetur. Bo ipe nugas obgan-  
nere ad aure uicti, coru est  
qno credut illic adesse. Chri-  
stum, huc illuc circūferre na-  
gos oculos, amentum ē. Exi-  
stimate frustra templum ad-  
isse, nisi inde melior discesse-  
ris puriorq.

De cenulij.

In cenulij. adsit hilaritas  
adsit petulantia, non nisi lo-  
tus accumbe, sed ante prese-  
tis unguibus, ne quid in his  
hæreat sordiu, dicarisq. su-  
bduognd, idē sordibus. & im-  
pendio parcus, uide puerb.  
ac prius clam reddito lotio  
aut si res ita postulet, exone-  
rata etiam aluo, & si forte  
strictius cinctum esse con-  
tingat, aliquantulum relax-  
are uincula consultum est,

The remenant of the tyme  
eether rede somwhat of thy  
boke, or saue the beades; or  
els set thy meditation vpon  
celestial thinges. That tyme  
to chatte in another mānes  
care is the property of such  
as thinke that Christ is nat  
there. To gape this wayes  
and that wayes, is the man-  
ner of mad mē. Judge that  
thou arte come to church in  
wayne, excepte thou departe  
thence more pure and more  
deuoute thanne thou came  
thyder.

Of manners  
at table.

At table or at meate lette  
mythe be with the, let thy  
baudye be expled: lytte nat  
downe vnto thou haue wal-  
shed, but lette thy nayles be  
pared before, that no fylth  
styeke in them, lest thou be  
called a flouen and a greate  
nygrade. remembre the cō-  
mune sayenge, and before  
make water, and yf uede re-  
quyre case thy bely, and yf  
thou be gyrd to strait to vn-  
lose thy gyrdel is wysdome

qd in accubitu parum decore  
stat. Absterge manus, simul  
abijce qcqd aio agre est. Nā  
i cōuiuio nec triste esse decet  
nec cōtristare quēq; iussu  
secrare mēsa, iustū ac manu  
ad religionē composito, spe  
ctus aut conuiuij primariū,  
aut si fors ad ē, imaginē chri  
sti, ad nomen Iesu matris  
uirginis, utrūq; flectes genu  
Hoc muneris si cui alteri de  
legatū fuerit, pari religione  
tū auscultat o, tū respōdet.  
Sedis honorem altere libēter  
cede, & ad honoratiōē lo  
cum iuuitatus, comiter excu  
sa, si tamē id crebro serioq; iu  
beat aliquis autoritate pra  
ditus, uerecūde obtēpera, ne  
uideare p ciuili prafractus  
Accumbēs utraq; manum su  
per mensam habe, non con  
tunctim, nec in quadra. Qui  
dam enim indecore, uel unā,  
uel ambas habent in gremio

whiche to do at the table is  
same. When thou wyppest  
thy handes put forth of thy  
mynde all grese, for at table  
it becometh nat to be sadde  
nor to make other sadde.

Comaunded to saye grace,  
applye thy cōtenuance and  
thy handes to deuoute ma  
ner, beholdinge eyther the  
mayster of the feest, or the  
ymage of Chyyst or of our  
lady, at this name Iesu or  
his mother Marpe virgine  
make curtisye with bothe  
thy knees. If this offyce of  
sayenge grace be put to an  
other, both take diligent  
hede, and make answers  
with lyke deuoute maner.  
Gyue place with good will  
to another of the best pla  
ce, and yf thou be bydde to  
syt in an hygher place, gen  
tly refuse it, but yf a man  
in authoityte bydde the ofte  
and earnestly, obey hym ma  
nerly, lest thou quibdest se  
me shamefaste for lacke of  
maner. At the table laye  
bothe handes vpon the ta  
ble, neither ioynd nor vpon  
thy trenchour, for some vne  
manerly holde the one hand  
or bothe vpon his bely.



**C**ubito uel utroq; uel altero  
inmuti mensa, seruo morboue  
lassis cōdonatur: idem in de  
licatis quibusdam aulicis qui  
se decere putant quicquid a  
gunt, distimulandum est, nō  
imitandū. Interea cauendū,  
ne proxime accumbētī pedi  
bus sis molestus. In sella uo  
cillare, & nūc huc nūc alie  
ri nati ulcissim insidere, spe  
cie habet subū de uētris statu  
emittētis, aut emittere cona  
tis. Corpus igitur aequo li  
bramine terectum. Mantile  
si datur aut humero sinistro  
aut brachio lauo impenito.  
Cum honoratioribus accubi  
turus, capite pexo, pilei re  
lingto, nisi uel regionis mor  
diuersū suadeat, uel aliquid  
authoritas precipiat, cui nō  
parere sit indecorum. Apud  
quasdam nationes mos est, ut  
pueri flantes, ad maiorū mē  
sa capiāt cibū extremo loco,

**T**o leane vpon the table  
with bothe elbowes o; the  
one of them, is pardoned to  
them that be wepke & scble,  
by reason of age o; sicknes  
the same in some countreyes  
dyligous, that thynke all  
thyng well that they do, it  
is to be fo;borne and nat so  
lowed. In the meane tyme  
thou muste take hede leest  
that thou trouble hym that  
sytteb next the with thyne  
elbowe, o; hym that syttech  
agaynst the with thy fete.  
Syttyng in the chere to mo  
ue thy buttockes this waye  
and that way, is lyke a man  
that letteth a blasfe, o; is a  
boutte it: Lette therfoze thy  
body syte by ryght egally.  
If the naphyn be geuen the  
lape it on the ryght holder  
o; the lyfte. Whan thou syt  
test with greater men, se thy  
heed be hemmed, & lape thy  
cappe asyde, excepte the ma  
ner of some deuotion cause  
the other wise, o; ellse some  
man of auctorite cōmaunde  
the contrary, whom to dis  
obey is agaynst mayer. In  
some countreyes it is the ma  
ner that chyldeyn standyng  
at they; betters table, shal  
take meat at the tables ende

refectio capite. Ibi ne puer  
accedat, nisi iussus, ne breui  
usq; ad conuiuium. sed sum  
pro quod satis est, sublata  
quadra sua, flexo poplite, sa  
lutet conuiuias, precipue qui  
inter obuius est ceteris ho  
moratior. A dextris sit pocu  
lum, et cultellus escarius rite  
purgatus, ad laeuam panis  
Panc una uola pressum, sum  
mis digitis refrigeret, quoru  
dam auricorum delicias esse  
finito, tu cultello seca decen  
ter, non undiq; reuellens cru  
stum, aut utriusq; refecās, de  
licatoru hoc est. panem uete  
res in omnibus conuiuijs ceu  
rem sacram religiose tracta  
bant, unde nūc quoq; mos re  
lictus est, cū forte delapsum  
in humu, exostulū. Conuiui  
statim a poculis auspicari, po  
tū est, qui bitum nō quod  
sunt, sed qd soleat. Nec es  
res solū moribus c i honesta

al have been. There a chyld  
ought nat come vncalled,  
no; let hym nat tary there  
vnto dynner be at an ende,  
but after he hath repasted  
hym selfe sufficiently, take  
vp his trenchour, make cur  
tesy and salute them at the  
table, specially the greatest  
person at the table. Let the  
cuppe stande on the ryght  
hande, and the meate knyfe  
cleane wypped, on the lyfte  
hande breade. To holde the  
breade in that one hande, &  
breake it with thy fyngers  
endes, it pleaseth some cou  
tyers: lette them haue the y  
picasūre, but cuttethou thy  
breead manerly with a knyfe  
nat plucking away the crust  
aboue and vnder, as smete  
mōrshed men, In olde tyme  
men wete wonte at all ma  
ner of repastes reuerently  
as a relyke to handle the  
breade, by reason wherof  
now in this tyme a maner  
remaineth whan breade fal  
leth to the grounde, to take  
it vp and kisse it. To begyn  
your repaste with dynner,  
is propretye of blow boiles  
that drinke nat for thyste,  
but of vyle. And this vyle is  
nat all onely vmanerly.

ueru etia efficit corporis ua-  
letudini. Nec statim post sump-  
tam ex libere offam bibendum  
multa minus post lactus esu.  
Puer sapius q̄ bis, aut ad su-  
mum ter, in conuiuio bibere,  
nec decoru est, nec salubre.  
Semel bibat aliquandiu pa-  
stus de secundo missa, praefer-  
tim sicco, dein sub conuiuio si-  
nem, idq̄ modice sorbendo,  
non ingurgitando, nec equo-  
tu sonitu. Tum uinu, tu cer-  
uisia nihilominus quauinum  
inebrians, ut pueroru ualetu-  
dinem laedit, ita mores dede-  
corat. Aqua seruida conue-  
nit etatis, aut si non patitur,  
sive regionis qualitas, sive a-  
liaqua piā causa. tenui cer-  
uisia utitor, aut uino nec ar-  
denti, & aqua diluto. Alio-  
qui mero gaudentes hac se-  
quantur premia: dentes ru-  
biginosi, gena defluentes,  
oculi lusciosi, mentis stu-  
por,

but also hurteth the body.  
For ye shal nat drynke im-  
medyately after dyuynelle or  
potage nor specially after  
eatynge of mylke.  
A chyldre to drynke offende  
than twyse or thysle at the  
farthest at his repaste at ta-  
ble is neyther manerly nor  
hollsom: let him drynke once  
after he hath fedde a while  
vpon the seconde dylnge, spe-  
cially if it be dyte meat, and  
agayne at the ende of the dy-  
ner or supper, and that mo-  
derately, drynke nat lyke a  
swylbolle, nat suppyngge or  
smackynge with the lippes  
lyke a horse. To bolle and  
drynke both wyne and ale  
superfluously, it both hur-  
teth the helthe of childzen,  
lyke wyse it dyspayneth the  
maners of chyldzen. Water  
is mete for yowth & the ho-  
age, or yf he may nat away  
therwith, or the nature of  
that countrey is nat suche, or  
any other cause wil nat suf-  
fer it, let him vbe smal ale or  
smal wyne, and alay it with  
water: Or els this rewards  
foloweth to suche as delyte  
in pure wyne, rotten tethe,  
bleared eyes & dyspyngge,  
dull fyre, and dull mynde;

*breuiter senili ante senectā.  
Antequam bibes, pramande  
cibū nec labro admoueas po  
culo, nisi prius mentili aut  
lineteolo obsterfa, praser tim  
si quis suum poculū tibi por  
rigit, aut ubi de cōmuni bibi  
tur poculo. Inter bibendū in  
tueri, illiberale est, quēadmo  
dum & ciconiarum exemplo  
cervicē intergum reflectere  
ne qd hēreat in imo cyatho  
parum est liberale. Salutātē  
poculo resalutet comiter &  
admotis labris cyatho pau  
lulum libās bibere si simul et  
hoc chili nugoni satis erit.  
Qui si rusticus urgeat, polli  
ceatur se tum responsurum  
quum adoleuerit. Quidam  
ubi utx bene confederit, mox  
manus in epulas comijoiunt.  
Id luporum est, aut eorum,  
qui de chytropode carnes  
nondum immolatas deuor  
ant, iuxta prouerbiū.*

and in thozte space to loke  
lyke an old man, befoze his  
olde age. Befoze thou drike  
chawe down thy meate, no3  
put natheylippes to the cup  
but drepe thy lyppes befoze  
with thy naphyn o3 hādhee  
cher specially ff an othe mā  
offre to the che cup o3 whan  
thou drinkest of the cōmane  
cuppe. To loke asyde whan  
thou drikest is a rude maner  
& like as stothes, to wais his  
necke backwarde. To drike  
all that nothing remaine in  
the cup, is the propertie of a  
choyle. Let a childe curtelly  
salute agayne the persō that  
saluteth hym whan he dryn  
keth, & touche the cup with  
his lyppes and taste a lytell  
shewynge a face as though  
he dyd drinke: it is ynough  
to lyght person that taketh  
suche maner vpon him If a  
carterly parson wil compel  
the to drinke, let a childe pro  
messe to answers him whan  
he is elder. Some whā they  
be seātly set forth with they  
put their hādes in the dysch  
that is the propertie of wol  
ues rampyng, o3 of such (as  
they say) that deuour flethe  
out of the boylunge leade,  
nat yet redy to eat.

primus cilū appositum ne at  
tingito non tantā ob id quod  
arguit. auditū, sed quod inter  
dum cū periculo coniunctum  
est; dum qui seruidū inexplō  
ratū recipit in os, aut expue  
re cogitur, aut si deglutiat  
adurere gulam, utroque ridicu  
lus aque ac miser. Aliquan  
tisper morādum, ut puer as  
suēcat affectui temperare.  
Quo consilio Socrates ne se  
nex quidem unquam de pri  
mo cratere bibere sustinuit.  
Si cum maioribus accumbit  
puer, postremus, nec id nisi  
inuitatis mānī abmoueat pa  
tine. Digitos in iussu lēta im  
mergere agrestū est, sed cul  
tello fuscinaue tollat quod  
uult, nec id ex toto eligat  
disco, qđ solent liguritores,  
sed quod forte ante ipsum la  
cet sumat, quod uel ex Ho  
mero discere licet, apud quē  
creber est hic uersiculus:

De that' thou put nat thy  
hande first i the dy. Mc. nat  
onely because it sheweth the  
to be greedy, but because it is  
sometime ioynd with peryl  
as whā he taketh any thyng  
scaldyng in his mouth at vn  
wares, eyther he must spit it  
out agayn, or if he swallowe  
it, downe, it wyl scalde his  
throat: on both sydes he shal  
be laughed at, and take as a  
foole. A chyld must sō what  
tary, to accustom hym selfe  
to forbear his appetyte, by  
the which consylet Socrates  
brynge an olde man conlde  
neuer forbere, but to drynke  
as soone as the cup came to  
h table first. If a chyld syt  
at table with his betters, let  
him syt lowest no; let hī nat  
put his hāde i the dy. Mc. but  
he be byd. To the; it his syng  
gers i to his dy. Mc. of potage  
is the maner of carters, but  
let hī take vp the meet with  
his knyfe or els his fork;  
no; let hī nat chosse out this  
or that swet morsell out of  
the hole dy. Mc. which is the  
property of a laker uoper. sō  
but that which chaūceth lye  
toward him, which may be  
lerne of Homerus. In whom  
often is repeated this verse  
L. i.

Id quoq; si fuerit insigni-  
tur elegans alteri cedat, &  
quod proximum est accipia-  
at, Vt igitur in temperantia  
est in omnes patine plagas  
manum mittere, ita parum  
decorum, patinam inuertere  
quo ueniat ad te lautiora.  
Si quis alius cibum porrexerit  
elegantiorum, praefatus  
excusatiunculam recipiat,  
sed resecta sibi patiuncula,  
reliquum offerat ei qui por-  
rexerat aut proximo assidue  
ei communicet. Quod digni-  
tis excipi non potest, qua-  
dra excipiendum est. Si quis  
e placenta, uel artocrea por-  
rexerit aliquid cocleari, aut  
quadra excipe, aut cocleari  
porrectum accipe, & inuer-  
so in qua ram cibos, o lea-  
re reddito. Si liquidius est  
quod datur gustandum, su-  
mitto, & cocleare reddito,  
sed ad manile extersum.

They thus shew theye hande  
in to the dysme that stode be-  
foze them. And yf that oꝝ  
this mozell be very depnte  
leue it to an other, and take  
of that which is nexte. And  
lyke as it is the maner of a  
gloten to thyest his hande in  
to euery parte of the dysme,  
so it is vnmanerly to eurne  
the dysme vp so downe, to  
the ende moze depnte dys-  
mes may entue. If an other  
man gyue to the a depntyed  
mozell, fyfte praye hym to  
holde the excused, then take  
it, but deuyde parte to hym  
selte, then offre to hym the  
remenant that gaue it to  
the, oꝝ gyue parte to hym  
that syteth nexte the.

That gobbet that ca nat co-  
ueniently be taken with thy  
hande, take it on thy tren-  
chour. If any man recche to  
the of a custard oꝝ a pye any  
thing in a sponne, epyther take  
it on thy trencher, oꝝ take  
the sponne offered, & p meate  
layd on thy trenchour, gyue  
hym his sponne agayne. If it  
be lyquyde and thynne that  
is gyuen to the in the sponne  
to taste, take the sponne & re-  
ceyue the meate, & wpye the  
sponne, & delpyue it agayne.



*Degulos unctos uel ore pra-  
lingere, uel ad tunicam ex-  
tergere, pariter inciuile est:  
id mappa potius aut mantili  
faciendū. Integros bolos su-  
bito deglutire, ciconiarū est,  
ac balatrenum. Si qd ab alio  
fuerit resectum, inciuile est  
manū quadrāue porrigere,  
prius q̄ ille structor offerat  
ne uideatē praeipere, qd al-  
teri paratū erat. Quod por-  
rigitur, aut tribus digitis aut  
porrecta quadra, excipiendū.  
Si quod offertur nō cōgruit  
tuo stomacho, care ne dixe-  
ris illud Comici Clitiphonis  
Nō possum pater, sed blade  
agito gratias. Est enī hoc ur-  
banissimū recusandi genus.  
Si prestat inuitator, uerecun-  
de dicto, aut nō cōuenire ti-  
bi, aut te nihil amplius inquit  
rere. Discenda est a primis  
statim annis secādi ratio, nō  
supstitiosa, quod qdā faciūt.*

*To lycke the fyngers grea-  
sy, or to dype them vpon thy  
clothes, be bothe vnmaner-  
ly, that must rather be done  
vpon the boorde clothe or  
thy naphin. To swallowe  
thy meate hole downe, is the  
maner of stoicks and deuou-  
rynge gluttons.*

*If any thyng be cut by an  
other, it is agaynst maner to  
put forth thy hande or thy  
trenchour before the herust  
offre it to the, lest thou shul-  
dest seme to catche that whi-  
che was poited for an other.  
That that is caught to the  
must be taken with thy fy-  
ngers or with thy trenchour.  
If any thyng be offred the  
that agreeth nat with thy  
stomache, beware thou saye  
nat that Clitipho said. Ita  
nataway with it father, but  
gentilly saye I thanke you.  
This is a verry manerly ma-  
ner of refusinge. If he that  
offreth is the persecuer, saye  
it agreeth nat with thy sto-  
mache, or elles thou wylte  
eat no more.*

*The maner of cuttynge  
of thy meate is to be lern-  
ed from the tender yeres,  
nat penyng as some vlc.  
L.ii.*

sed ciuillis & commodā. Ali  
ter enī insciditur armus, ali  
ter coxa, aliter ceruix, aliter  
cratis, aliter capus, aliter phe  
lanus, aliter perdix, aliter  
anas, qua dere singulati præ  
cipere, ut prolixū sit, ita nec  
operæ pretiū. Illud in uniuersū  
sum tradi pōt. Apitiorū esse  
oī ex parte, quicquid palato  
blāditur, abradere. Abs te se  
mesca alteri porrigere, parū  
bonestī moris est, panem præ  
rosū iterū in ius in mergere  
rusticanū est. Sicut & cibum  
mansū saucibus eximere, &  
in quadrā reponere inelēgās  
est. Nam si qd forte sumptum  
est qd deglutiri non expedit,  
clam auersus aliquo proiciat  
Cibū ambesū aut ossa semel ī  
quadrā seposita repeterē, ui  
cio datur. Ossa aut si qd simi  
le reliquū est uel sub mēsa ab  
teceris pauimentū cōspurcans  
nec in mēse stragula proijce,

but manerly & conuenient  
The mulder muste be cutte  
otherwysse, & otherwysse the  
legge, otherwysse the necke  
pece, otherwysse the spde, o  
therwysse the capon, other  
wise the selane otherwysse  
the partriche, otherwysse þ  
malarde wherfor periculae  
to speke of al were both per  
fuse & also nat profite. This  
sūmarly may be taught. It  
is þ proprietie of suche as be  
preparers oꝝ mayster of ban  
kettes, to engrosse frō euery  
spde all that may please the  
mouthe. It is small honestie  
to geue to another þ thou  
hast bytten of. It is al of þ  
carte to dip oꝝ put thy breed  
agayne into þ dishe of po  
tage that is gnawen vpon.  
Likewise to take the meate  
out of thy mouth that thou  
hast chawed, & lay it on thy  
trenchour, is a lewde tutch.  
For yf thou haue taken any  
morsel that can not go dow  
ne, it is maner to tourne the  
heed & cast it pryuely a way.  
It is reproche to eate agay  
ne the meate that is gnawē  
oꝝ bones layde on thy tren  
chour. & asse not vnder the  
hoorde bones oꝝ any other  
fragmētts defiling the floze

nec in patinā repone, sed in  
quadra angulum sepcne, aut  
in discū q apud nōnullos re-  
liquis excipiedis apponitur.

Cambus alienis de mēsa per  
rigere cibū, ineptia tribuitur  
ineptius est illos in conuiuio  
cōrectare. Qui putamen di-

gitorū unguibus aut pollice  
repurgare ridiculum est, idē  
inferia lingua facere magis  
etiā ridiculum, cultello id sit

decentius. Ossa dentibus ar-  
rodere caninum est, cultello  
purgare ciuile. Tresdigiti sa-

lino impressi, uulgari ioco di-  
cuntur agresti iū signia. Cul-  
tello sumēdum est salus quā-

tum satis est. Si longius abest  
salinū porrecta, quadra pe-  
tendum est. Quadram autē

patinam cui saccarum aut a-  
liud suaue quiddam adbesit  
lingua labere felium est, non  
hominum. Carnem prius  
minutim in quadra disseces,

no: cast it on þ table cloth,  
no: put it in the dishe, but  
laye it on the corner of the  
trenchour, o: in the boyder  
that is set fo: fragments.

It is noted a fellie to g:ue  
meate to strange dogges at  
the table, it is moze wili to  
handle dogges at the table

To pyl thine eggeshel with  
thy fyngers o: thy thombe  
is a lewde tutchē, þ same is  
moze lewde to put the tonge  
in to thegge. wich thy knyfe  
to take it out is moze comly

To gnawe bones is þ pros-  
peritie of dogges, to pyck it  
with thy knyfe is good ma-  
ner. To take salte out of  
the salt celler with thye fyn-  
gers (in a bulgare isse) is  
called the moztter of carters  
o: ploughmen. Salte muste  
be take as is nēcessary with  
thy knyfe. If the salte be  
farre of, it must be asked,

To like the dishe wherein  
is suger o: any swette meate  
is the propertie of cattles,  
and nat of men.

Lutte thi fleshe small o:  
mynte in vpon thy trencher  
L. iii.

mox addito pane simul ali  
quandiu mandat, priusquam  
trahat in stomachū. Id non  
solū ad bonos mores, uerum  
etiam ad bonam ualeitudinē  
pertinet. Quidā deuorant ue  
rius quam edunt, non aliter  
quā mox, ut aiunt, abducendi  
in carcerem. Latronū est es  
tubercinatio. Quidā tantum  
simul in os ingerūt, ut utriq  
que folles tumeant bucca, alij  
mandendo diductu labiorum  
sonitū adunt porcorū in mo  
rem. Nōnulli uoradi studio,  
spirant etiam natiui, quasi  
præfocandi. Ore pleno uel bi  
bere, uel loqui, nec honestum  
est, nec tutū. Vicissitudo sa  
bularum interuallis dirimat  
perpetuum esum. Quidam ci  
tra intermissionem adunt bi  
buntue, non quod esuriant  
sitiantue, sed quod alioqui  
geus moderari non pos  
sunt, nisi aut scabant caput

and after take breade and  
chaw it a season befoze thou  
let it go down, and this man  
onely is manerly but helthe  
full.

Some rather deuoure than  
eate they meate, none other  
wyle than sughe as he ledde  
in to prison. This rauening  
and deuourynge is appo  
pred to theues.

Some cramme so muche in  
to they mouth at ons, that  
bothe they chekes stāde out  
and swell like apayze of bea  
lowes. Some in eatynge  
clubber vp their meat lyke  
swyn. Some snuffe & snurt  
in the nose for grebynelle as  
though they were choked.

To drynke or speake with  
bydelde or full mouth. is  
neither honest nor surety.  
Entrechaunge of comunny  
cayon bi pawlinge, dothe  
interrupte continuall eat  
tinge.

Some without pause still  
eate and drynke nat bycause  
they be an hongred and  
thurstye, but bycause they  
can none otherwylle ordre  
or behaue them selfe, but  
yf they scratche they breed.

aut scalpat dentes, aut gesti-  
culenter manibus, aut ludant  
cultello, aut tussient, aut scre-  
ent, aut expuat. Ea res a ru-

stico pudore profecto, non  
nullam insania speciem habet.

Auscultandis aliorum sermo-  
nibus fallendum est hoc tedij,  
si non datur oportunitas lo-  
quendi. Incivile est, cogita-  
bundum in mensa accumbere.

Quosdam autem uideas adeo  
stupentes, ut nec audiant quid  
ab alijs dicatur, nec se come-  
dere sentiant: et si nominati  
appelles, uelut ex summo exci-  
tati uideantur. Adeo totus

animus est in patinis. Inurba-  
num est oculis circumactis ob-  
seruare quid quisque comedit  
nec decet in quemquam con-  
uiuiarum diutius intentos ha-  
bere oculos: inurbamus etiam  
amtransuersim hic quis in-  
stert, qui in eodem accum-  
bunt lateres inurbatissimum

or pryke theire tethe, or thewa  
lowde gestures with theyr  
handes or theyr knyfe, or  
els cough, hemme or spytte.

This maner comyth all of  
the carer, and hath in a ma-  
ner a resemblance of mad-  
nesse. This redyous maner  
muste be auoyded, in mar-  
kyng the commynication of  
other, yf a man can se no op-  
portunyte to speake. It is  
an euill maner to sytte in a  
study at the table.

Thou may se some in suche  
an extasy or stony that they  
heare nat what is said of o-  
ther, nor perceyue that they  
eate, and yf thou call them  
by name, they seme as men  
that came from slepe, theyr  
mynde is so rauished.

It is no good maner with  
rolling open to marke what  
euery man eateth, nor it is  
nat syttinge to gaze longe  
vpon any that sytteth at  
table, also it is worse maner  
to scoule or loke awrie vpon  
any that syt vpon the same  
syde. It is worse falschyp

retorto integrum capite con-  
templari, quid rerum gera-  
tur in altera mensa. Effutire  
si quid liberius inter pocula  
dictum factumue sit, nulli de  
corū est, nedum puero. Puer  
cum natu maioribus accum-  
bens nunquam loquatur, nisi  
ut cogat necessitas, aut abs  
quopiam inuitetur. Lepide  
dictis modicem arrideat: ob-  
cenē dictis ne quando arri-  
deat, sed nec frontem con-  
trahat si praeclit dignitate  
qui dixit, sed ita uultus habi-  
tum temperet, at aut non au-  
desse, aut certe non intelle-  
xisse uideatur. Mulieres or-  
nat silentium, sed magis pue-  
ritiam. Quidam respondent  
priusquam orationem finie-  
rit qui compellat, ita saepe  
fit, ut aliena respondens sit  
risui, deq; ueteri locum  
proverbio, αμασ ανησούρ,  
id est, falces petebam,

to wipe his heed. and toke  
behynde hym what they do  
at an other table.

To blabbe out what is said  
or done at large whan men  
drinke and make mery, be-  
cometh no man nor chyld,

A chyldc syttinge with his  
betters shulde neuer speake  
but necessitye compell, or els  
he be bydden. It mery wor-  
des let him somwhat simple,  
at rethorike let hym shewe  
no lycht countenaunce nor  
rough, yf he that speaketh  
be a man of his authorite,  
but lette his countenaunce  
so tempze his behauoure, so  
that it shall seme eyther  
he herde nat, or vnderstode  
nat.

Sylence becometh women,  
but rather chyldzen.

Some dothe answere be-  
fore he that speaketh rather  
made an ende, and it chaun-  
seth that he maketh contra-  
dic answere, and is hadde  
in derision, and this olde  
prouerbe maie be sayde of  
him. I asked for hookes,



*Alius non intelligens negabat  
 se habere scaphas, respon-  
 dens quod nihil ad rem atti-  
 neret. Vide prouerbi. Decet  
 hoc Rex ille sapientissimus,  
 stultitie tribueris, respōdere  
 priusq̃ audias, non audit au-  
 tem, qui nō intellexit. Si mi-  
 nus intellexit percontantem,  
 paulisper obicescat, donec  
 ille quod dixit sponte repe-  
 rat. Id si non facit, sed respō-  
 sum urget blande ueniā pre-  
 fatus puer, oret ut quod dix-  
 rat, dicat demo. Intellecta  
 percōtatione, paululū inter-  
 ponat mora, deinde tum pau-  
 cis respondeat, tum iucunde  
 In cōuiuio nihil effutiendū,  
 quod offuscet hilaritatem,  
 Absentium famamibi ledere  
 piaculū est. Nec cuiquā illic  
 suus reficandus est dolor,  
 Vituperare quod appositum  
 est, inciuilitati datur, & in-  
 gratum est conuiuatori.*

another answered. I charge  
 he had no booties, answe-  
 ringe nothings to purpose

Kinge Salomon saithe  
 thus. He is a tooke that an-  
 swereth befoze he heareth  
 the ende, he heareth nat  
 perceiue th nat. If he vn-  
 derstande nat him that as-  
 keth, let him cease vntill he  
 that hath spoke repete his  
 tale. If he do not so, but con-  
 straineth him to answer,  
 let the chyld gently pray  
 him of pardon, and desyre  
 him to shewe the thyng a-  
 gaine. And the question vn-  
 derstande, lette him paswe  
 a lytell, after lette him an-  
 swere in fewe wordes and  
 mereli.

It shalbe nothings ought to  
 be blabbed forth that shuld  
 dymynish the mirth.

To hurte the fame of them  
 that be absent is a greate  
 faulte, noz no olde loyes of  
 any man shulde be renewed,

To finde faulte with an  
 meate is against good man-  
 ner, and is displeasure to  
 him that maketh the feed.  
 L. v.

*Si de tuo praebeatur conuiuium  
 ut excusare tenuitate appa-  
 ratus urbarum, ita laudare  
 aut commemorare quanti con-  
 stiterint, insuauis profecto  
 condimentum est accumbenti-  
 bus. Denique si quid a quoque in  
 conuiuium sit rusticius per im-  
 peritiam, ciuilitate dissimulan-  
 da potius quam irridenda. Decet  
 compositio libertas. Tur-  
 pe est, sub dium, ut ait Flac-  
 cus, rapere, si quid cui super  
 cenam excidit incogitatus.  
 Quod ibi fit dicitur: uino  
 inscribendum, ne audias, uino  
 ἀνὰ μὲν αὐτῶν τῶν κερῶν, id est, o-  
 di memorare copotore. Vide p-  
 uerbi. Si conuiuium erit quod p-  
 puerili aetate prolixus, et ad  
 luxum tendere uidebitur, simul  
 atque senseris naturae factum  
 satis, aut clā, aut ueniā prece-  
 tus, subducito. Qui pueri-  
 lem aetate adigunt ad media  
 mea quidē sententia infans*

*If the feest be made of thy  
 coste, lyke as it is maner to  
 excuse the spynge face, so to  
 praple the feest or to reherse  
 what it coste, is soure sauce  
 to the gesses.*

*To conclude, yf any thyng  
 be done of any man nat ma-  
 nerly, by ignorance, it shuld  
 be dyssembled rather than  
 had in derisyon. Ephectie  
 mete at meat and dyspke.*

*It is reyoche as Flac-  
 cus sayth, to blywe a boyde  
 yf any thyng ouerslyppe a  
 man at table vnadvised.  
 What so euer be doone or  
 sayde there, shulde be lapp-  
 ped vp in the clothe, lest  
 thou heare this. Hate hym  
 that wil reherse that is said  
 at table.*

*If the feest be lenger than  
 is mete for chyldehode, and  
 seme superfluous, and p-  
 lest that thou hast ynough  
 eyther conuey thy selfe pry-  
 uely thence, or aske lycence.*

*They that kepe chylde-  
 hode to hongerly, in my-  
 mynde they be madde.*

neq[ue] multo minus q[uam] qui puero  
immodico bibo diffarciunt.

Nam ut illud debilitat teneri  
corpusculi uiriculos, ita hoc  
animi uim obruit. Moderatio  
tamen statim discenda est.

Citra plenā saturitatē refici  
endū est puerile corpus, ma  
gisq[ue] crebro q[uam] copiose. Qui

dum se saturos nesciunt, nisi  
dum ita distentus est uentri  
culus, ut in periculum ueniat  
ut dirūpatur, aut ne per uo  
mitū reiciat onus. Oderunt

liberos q[uod] illos etiam nū tene  
ros cœnis in multam noctem  
productis perpetuo snūt as

sidere. Ergo si surgendū erit  
ā prolixiore cōuiuio, quadrā  
tuā cū reliquijs tollito, ac sa

lutato qui uidetur inter cōui  
uias honoratissimus mox et  
alijs simul, discedito, sed mox

redditurus, ne uideare lusus  
aut alterius parum honeste  
rei gratia, te subduxisse.

and lykewylse they that eue  
gorge them with ouermuch  
meate, for as that one dothe  
enfeble the strengthe of the  
teudre bodyes, the other ly  
kewylse oppzesseth the wylt.  
But measure ought to be  
knowen.

The body of a chyld ought  
to be fedde without full be  
ly, and rather oft a lytell at  
ones.

Some knoweth nat whan  
they be full, but whan the  
bely is swollen, so that it is  
in daunger to breake, or els  
by vompte he muste pryche  
ouer the perche.

They hate theyr chyldezen  
that sytting at supper lōge  
vnto late in f nyght, suffre  
them to syt styll by them.

Therefore yf thou must ryse  
fro long supper, take by thy  
trenchour with fragmentes  
and salute him that semeth  
the greatest man at the ta  
ble, and other lykewise, and  
so departe, but by and by  
returue, lest thou be noted  
to departe bycause of playe  
or of other lyght cause.

Reuersus, ministrato si quid  
opus erit, aut reuerſer men  
ſa aſſiſtito, ſi quis quid iu  
beat expectas. Si quid appo  
nis, aut ſubmoues nide ne cui  
ueſtem iure perſundas. Can  
delam emuncturus, prius illa  
ē meſa tollito quodq; emun  
ctum eſt, ptius aut harena  
immergito, aut ſolea pꝛte  
reto, ne quid ingrati nidoris  
offendat nares. Si quid por  
rigis, inſundisue, leua id a  
cias caueto. Iuſſus agere gra  
tias, compone geſtus, paratū  
te ſignificans donec ſi cētibus  
conuiuiſ, dicendi tempus ad  
fuerit. Interim uultus ad cō  
uiuiō pꝛaſidentem reuerētur  
uerſus ſit & conſtanter.

De congreſ  
ſibus.

Si quis occurrerit in uia, uel  
ſenio uenerādis, uel religiōe  
reuerēdus, uel dignitate gra  
uit, uel alioq dignus honore

Returnnge, waite if an  
thinge lacke, oꝝ honeſtly at  
tende at the table, and loke  
if ani man commande adi  
thinge. If thou ſet downe  
ani thinge oꝝ take vp, take  
hede thou ſheade nothinge  
vpon othre menneſ elottes.  
If thou ſnuffe the candell,  
firſte take it of the boorde,  
and cyther couer with duſt e  
the ſnuffe, oꝝ trede it vnder  
thi ſote leſt ſome euill ſa  
uoure be redidus to ſmell.  
If thou reche forth ani thin  
ge oꝝ poure, beware thou do  
it nat with the lyfte hande,

Cōmaunded to ſaye grate,  
oꝝder well thy behauoure,  
ſtewynge thy ſelfe redy vn  
to the compani kepe ſilence,  
and time cōme to ſate.  
In the meane time let thy  
countenaunce be ſtaqle, with  
reuerence regardynge the  
greateſt man at the table.

Of meetyng  
to gyder.

If ani man mete the be  
the waite woꝝthyfull, ey  
ther by reaſon of age, cyther  
by relygion oꝝ dignite, oꝝ a  
therwyſe woꝝthy reuerence

meminerit puer de ula dete  
dere, reuerenter aperire ca  
put, nonnihil etiam flexis po  
plittibus. Ne uero si cogitet,  
quid mihi cū ignoto, quid cū  
nihilunq̄ bene de me merito.  
Non hic bonos tribuitur ho  
mini, nō meritis, sed deo. Sic  
deus iussit per Solomonē qui  
iussit assurgere cano, sic per  
Paulū q̄ presbyteris duplica  
tū honorē prācipit exhibere  
in summa, omnibus prāstare  
honorē q̄bus debetur honos,  
cōplectens etiā ethnicum ma  
gistratum. & si Turca, quod  
absit, nobis imperet, peccatu  
ri simus, si honorē magistra  
tui debitum illi negemus. De  
parētibus interim nihil dico  
q̄bus secūdū deum primus de  
betur honos. Nec minor prā  
ceptoribus, qui mentes hoīm  
quodāmodo dum formant, ge  
nerant. Itē & inter aquales il  
lud Pauli locū habere debet,

lette a chylde remembze. to  
go for the of the waye, and  
reuerently put of his cappe,  
and som what make curtesy  
with his knces. Lette hym  
nat thynke thus, what haue  
I to do with an unknown  
man, what with hym that  
neuer dyd for me? So reue  
rence is nat gyuen to man  
for his merites, but to god.  
So god cōmaūdet by Sa  
lomon, whiche cōmaūdet  
to ryle vp to an aged man.  
likewise by Paule, to shewe  
double reuerence to p̄decess  
To conclude, to shewe re  
uerence to every person, to  
whom reuerence is due.  
folowyng also the gētyles  
reuerence. If so be that the  
Turke (whiche god forbyd)  
shulde haue dominyon vpon  
vs we shulde offende yf we  
dyd nat shewe reuerence to  
that authorite. Of the fa  
ther and mother I speake  
nat among other, to whome  
chefe reuerence after god is  
due. Lyke reuerence to o  
rachers, which lykewise as  
they freschen the myndes of  
men, so they engendze good  
maner. And so amonge  
lyke of degree this sayenge  
of Paule must take place,

honore inuicē prauentiles. **P**retent you one an other  
 with due reuerence. He that  
 Qui parē aut inferiore prae-  
 uenit nō ideo fit ipse minor,  
 sed ciuilior, & ob id hono-  
 ratiōr. Cum maioribus reue-  
 renter loquēdum & paucis  
 cū aequalibus amanter & co-  
 miter. Inter loquēdū pileum  
 leua teneat, dextra leuiter  
 adnecta umbelico, aut quod  
 decētius habetur, pileū utraq;  
 manu iuncta suspensum, pol-  
 licibus emittētibz, tegat pu-  
 bis locū. Librum aut galerū  
 sub axilla tenere rusticius ha-  
 betur. Pudor ad fit, sed qui  
 decoret nō qui reddat atto-  
 nitū. Oculi spectent eum cui  
 loqueris, sed placidi simpli-  
 cesq; nihil pro: ax improbum  
 ue pra se ferentes. Oculis in  
 terrā deicere, quod faciunt  
 catoblepa, mala conscientia  
 suspitionē habet. Transuer-  
 sim tueri, uidetur auersan-  
 tis. Vultū buc illuc uoluerē,

Pretent you one an other  
 with due reuerence. He that  
 prauenteth his egall or in-  
 ferior with reuerence, he is  
 nat therfore the worse, but  
 more honest therfore & more  
 to be had in reuerence.

With our betterz we muste  
 speake with reuerence, and,  
 in fewe wordes: with our  
 peres louyngly & gently.  
 And whā a chylde spekerh  
 he must holde his cappe in  
 the yght hande, and holde  
 his lytchehande, towarde his  
 myddle, or els that is more  
 romly, holde his cappe with  
 bothe handes ioyned, so  
 his thombes ap:re couerēg  
 his rodpece. To holde hys  
 booke or hat vnder his arme  
 is take as rudenes.

Let bashfulnesse be shewēd  
 but as becomerh, nat as ma-  
 kerh a chylde amated. Lette  
 the eyen toke vpon him that  
 thou speakest so sadly and  
 ouely, & wyngse nothyng  
 wanton nor lewde,

To caste thyne eyen downe  
 as a best called Catoble-  
 pas, is a suspertyon of an  
 euyl conscience. To loke a-  
 syde is token of disdayne.  
 To turne this waies & that



leuitatis argumētū est. Inde  
corū est interim uultum i u  
rios mutare habitus, ut nunc  
corrugetur nasus: nūc cōtra  
hatur frons, nunc attollatur  
superciliū, nūc distorquean-  
tur labra, nunc diducatur os  
nūc prematur, hæc animū ar-  
guūt protei simīlē. Indecorū  
ē illud, concusso capite iac-  
tare comā, sine causā suffire  
secreare, quēadmodū ē ma-  
nu scabere caput, scalpere au-  
reis, emūgere nasum, demul-  
cere faciē, quod est ueluti pu-  
dorē abstergentis, suffricare  
occipūtī, humeros adducere  
qd in nonnulla uidemus Ita-  
lis Rotato capite negare aut  
reducto accersere, & ne per-  
sequar omnia, gestibus ac mu-  
tibus loqui, ut uirū interdum  
deceat, puerum minus decet  
Illiberale est iactare brachia  
gesticulari digitis, uacillare  
pedibus, breuiter nō lingue,

is a sygne of a lyght wyt It  
is rudenesse ofte to chaunge  
cōtēnauce, as now to wype  
the nose, now to knytte the  
browes, now to set vp the  
browes, now to set a wype  
the month, now to gape  
wyde, now to make a na-  
rowe mouth: these be signes  
of inconstancye,

It is also all of the carte to  
make the heed and caste the  
busshē, to coughe without a  
cause, to hein oꝝ rerche, lyke  
wy'e to strache thyheed, to  
pyke thyn eares to snyte  
thy nose, to styke thy face,  
as a man that wꝑeth foz  
manifestnes, to scrubbe oꝝ  
rubbe thy necke. Wygge  
oꝝ wygge thy Moldera, as  
we se in many pnylens.

To denye with turnyngra-  
way thy heed, oꝝ bekenyng  
with thy heed to call hym,  
and to conlude, to speke by  
gesture and bekenyng as  
sompnes becometh a man;  
but nat a chyld. It is no  
maner to wagge the armes  
to play with the syngres, to  
stager with þ fꝑee, to speke  
hastely nat with the tonge

sed toto corpore loq, qd tur-  
turū esse fertur, aut motacū  
larū, nec multū abhorrens pi-  
carū moribus. Vox sit mollis  
ac sedata, nō clamosa, qd est  
agricolārum nec tā pressa, ut  
ad aures eius cui loqueris nō  
perueniat. Sermo sit non pra-  
ceps, & mētē praecurrēs, sed  
lentus & explanatus. Hoc  
etiā naturālē barbarismū, aut  
hesitantia, si nō in totū tollit  
certe magna ex parte mitigat  
quā precipitatus sermo mul-  
tis uitiū cōciliat, qd nō dede-  
rat natura. Inter colloquēdū  
subinde titulū honorificū eius  
quē appellas repetere ciuili-  
tatis est. Patris ac matris uo-  
cabulo nihil honorificentius,  
nihil dulcius. Fratris sororis  
ue nōie, nihil amabilius. Si te  
fugiant tituli peculiāres, oēs  
cruditi sunt tibi praeceptores  
obseruandi, omnes sacer-  
dotes, ac reuerendi patres,

but mouynge all the body,  
whiche is the proprietye of  
turtyll doves or wagtailles,  
no; moch different fro pyes  
chatterynge. Let thy voyce  
be soft and styl, nat hye and  
clamorous like carters, no;  
so hāte that he vnto whome  
thou speakest may nat heare  
the. Let thy speche nat be  
hasty & ouer con thy wytte,  
but soft and open.

This also auaydeth natu-  
rall stutynge, buffynge, and  
flammerynge, though he nat  
fully, yet for moost parte it  
dimynyssheth, where as ha-  
ste speche causeth vyce in  
many, that came nat by na-  
ture. Also in cōmynycacyō  
it is a gentyll maner to re-  
pete some honest tytle or na-  
me or renown or dignite of  
hym that thou speakest to,

There is nothynge more  
honest or pleasaunt thā the  
tytle or name of father or  
mother, nothynge more a-  
myable thanne the name of  
brother and syster.

If that priuate names cōme  
nat to mnde, name all ler-  
ned men wozzypfull may-  
sters, all preestes and reue-  
rende fathers,

et aequales, fratres & amici breuiter omnes ignoti dñi ignota domine. Ex ore pueri turpiter auditur iuſurandū, ſiue iocus ſit, ſiue res ſeria.

Quid enim turpius eo more, quo apud nationes quaſdā ad tertium quodq; uerbum deierant etia puellæ, per panem, p uinum per candelam, per qd nō. Obſcenis dictis, nec lingua præbeat ingenus puer, nec aures accommodet. Deniq; quicqd i honeſte nudatur oculis hoim indecentur ingeritur auribus Si res exigat, ut aliquod membrum pudendum nominetur, circumſiſtione uerecunda rē notet.

Rurſus ſi qd inciderit, quod auditori nauſeā ciere poſſit uelut ſi ouis narret uomitum aut latrinā, aut oletū præſertur honorē auribus. Si quid reſellendum erit, caue dicat: haud uera prædicās, præſertim ſi loquatur gradiori natu,

all companions, byetherne and frendes, byciely al that be vnknowen, call the mayſter and maiſtreſſe.

Of a childes mouth it is not honeſt to ſwear, whether it be gamyng or ceneſt. What is moze reproche than this maner in ſome countreys, to ſwear at euerye chyldes worde, yē the lytell gydes, by bread, by ſalt, by candel, by what thinge ſwear they nat? To ſoule wordes lette no manerly chyld make an ſwere, nor laye his care. Fynallye yf anye thinge be ſhewed to the epen, or herde by the eares inhoneſtly.

If the cauſe requyre that he muſte name any membre ppyr, let him couer it with honeſt circumſtaunce.

Further, if it chauce to ſpeke of vile thinges, as vomite, a draughte, or a toyde, he muſt ſaye befoze ſaue reuerence.

If he muſt deny any thing let him beware that he ſaye not yē ſaue nor truth, ſpecially if he ſpeke to hiſelſe

W.A.

sed prefatus pacē, dicat, mi-  
hi secus narratum est a tali.  
Puer ingenius cū nemine con-  
tentionem suscipiat, ne cum  
equalibus quidem, sed cedat  
potius uictoriā, si res ad iur-  
giū ueniat, aut arbitrum pro-  
uocet. Ne cui se præferat,  
ne sua iacet, ne cuiusq; insti-  
tutū reprehendat, aut ullius  
nationis ingenium mores ue-  
suggillat, ne qd areani credi-  
tum euulget, ne nouos spar-  
gat rumores, ne cuius obre-  
ctet fama, ne cui probo det  
uitiū natura institutum. Id enim  
non solū cōtumeliosum est &  
inhumanum, sed etiam stultū  
Veluti si quis luscū appellet  
luscū, aut loripedē loripedem  
aut strabū strabū, aut nothum  
nothū. His rationibus fiet, ut  
sine inuidia laudem inueniat.  
& amicos paret. Interpel-  
lare loquentē anteq̃ fabulam  
absoluerit, inurbanum est.

but first by your fauour say  
it was another wyse tolde me  
of suche a man.

A well manerde chyldre shal  
contende with no man, no  
nat with his felows but let  
other haue their wyl, yf the  
thinge come to di'ccencion,  
let hym referre the matre to  
arbitrement. Lette hym nat  
presume befoze an other. let  
hym not auante his owne  
dedes, noz reproue the ma-  
ner of other, noz reuyle the  
nature and manners of any  
nation, noz publyshe anye  
secrete shewed him, noz scat-  
ter no newe tales, noz de-  
fame no man, noz rebuke no  
honest man of that whiche  
is naturall, for that is not  
onely pittefull and vngen-  
erall, but foolyshe. As yf a  
man call hym that hath but  
one eye, one eyed, hym that  
haltech a crepple, hym that  
can nat se but nye vnto him  
cande blynde, or he that is  
borne out of wed loche bas-  
garde. By this meanes it  
shal folow that a man with  
out enuye shall gete prayse,  
and allure frendes.

To interrupt any man in  
his tale befoze it be ended,  
is agaynst maner.

Cū nemine simultatē suscipi  
 at: comitatē exhibeat oībus p  
 paucos tamē interiorē fami  
 liaritatē recipiat, eosq; cū de  
 lectu. Ne cui tamē credat qđ  
 tactū uelit. Ridicūm enim  
 est, ab alio silentij fidē expe  
 ctare, quā ipse tibi non prae  
 stes. Nullus autē est adeo lin  
 gue cōtinentes, ut nō habeat  
 aliquē, in quē trāsfundat ar  
 canū. Tutissimū autē est nihil  
 admittere, cuius te pudeat si  
 proferatur. Alienarū rerum  
 ne fueris curiosus, & si quid  
 forte cōspexeris, audieris ue  
 fac quod scis nescias. Lite  
 ras tibi non oblatas limis in  
 tueri, parū ciuile est. Si fors  
 te presente scriniū suū ape  
 rit aliq; subducito te. Nā in  
 urbanum est inspicere: con  
 trectare aliquid inurbanius.  
 Item si senseris inter aliquos  
 secretius oriri colloquium,  
 submoue te dissimulante,

Lette hym beare malycie to  
 no man: shewe gentyl nesse  
 to euerp persone, lette hym  
 take fewe to his secrete cou  
 sayle, and those with good  
 discrecyon. Lette hym nat  
 shewe that he wolde haue  
 secrete. It is follye to loke  
 that another man shall kepe  
 close, that cannat kepe close  
 to thy selfe. No man is so  
 close of tongue but he hath  
 some in truste, to whome he  
 wyll open his secret mynde,  
 It is moost sure nothyng  
 to do oʒ saye, wherof thou  
 shulde be shamed if it be spo  
 ken abrode.

Be nat ouer besye in other  
 mennes causes And yf thou  
 se oʒ heare any thynge, loke  
 thou knowe nat that thou  
 knowest.

To pype oʒ loke vpon let  
 ters that be nat brought to  
 the, is lewde maner. If a  
 man open his racket befoze  
 the, go aparte.

Also yf thou perceyue any  
 secrete vnsayle to yfse as  
 monge any persons, auoyde  
 thence thy selfe as though  
 thou knewe no thynge,

**E**n in huiusmodi colloquium and do nat extremerle to  
ne temet ingeras nō accitus, come to counsaile excepte  
thou be called .

### De Lusu.

In lufibus liberalibus adfit  
alacritas, absit pernicacia ri-  
xarum parens, absit dolus, ac  
mēdatium. Nā ab his rudimē-  
tis proficittur ad maiores in-  
iurias. Pulchrius uincit q ce-  
dit cōtentioni, q̄ qui palmam  
obtinēt. Arbitris ne reclama-  
ta. Si cum īperitoribus certa-  
mē est. possisq̄ seper uincere  
nōnunq̄ te uinci patere, quo  
ludus sit alacrior. Si cum in-  
ferioribus luditur, ibi te su-  
periores esse nescias. Animi  
causa ludendum est nō lucri  
gratia. Aut puerorū indolen-  
tiusq̄ magis apperere, q̄ in lu-  
su. Si cui ad dolos, ad menda-  
tium, ad rixam, ad uolentiam  
ad arrogantia propensius in-  
genium, hic emicat nature ui-  
cium. Proinde puer ingenuus!

### Of gamynge and playe.

In gamynge and gentyll  
sporte let mery fashyon be  
shewed, lette crafte, cause oꝝ  
stryfe and discepte be let a-  
parte, also lyes. For thurgh  
these pꝛinciples a chyld gre-  
weth to further inconueny-  
ence. He ouercometh better  
that stryueth nat, than he  
that hath the victorie. He-  
uer repugne iugement. If  
thou playe with them that  
be ignozante, thou mayste  
al waye wyne, but be con-  
tent sometyme to lete that  
the gamynge maye be moꝝ  
mery. If thou playe with  
meaner persones, take nat  
hpon the to be better then  
they. A man shulde game  
for recreation: nat by cause  
of lucre. They saye that the  
inlynacion of a chyld can  
nat be better knowen than  
in gamynge. If any be dis-  
posed of nature to deceptes  
to lyes, to stryues, to byo-  
lence oꝝ pꝛesumpcion, here the  
byce of nature woll apere  
Therfoze a manerly chyld



non minus in ludo, q̄ in conui-  
uio sui similis sit.

Wolde he lyke hym selfe, no  
lesse in gamyng than at the  
table.

### De cubiculo.

In cubiculo laudatur silen-  
tium & uerecundia. Certe cla-  
mor & garrulitas indecora  
est, multo magis in lecto. Si  
ue cū exiis te, siue cū surgis  
memor uerecundie, caue ne  
quid nudes aliorū oculis, qđ  
mos & natura tectum esse uo-  
luit. Si cum sodali lectum ha-  
beas cōmunē, quietes iaceto,  
neq; corporis iactatione, uel  
te ipsum nudes, uel sodali de-  
tractis palijs sis molestus.  
Priusq̄ reclines corpus in cer-  
uical, frontē & pectus signa  
crucis imagine, breui preca-  
tiuncula temet Christo cōmen-  
dans. Idem facito quum mane  
primum temet erigis, a preca-  
tiuncula diē auspicans. Non  
enī potes ab omni feliciore.  
Simul ac exoneraueris atuum

### Of the cham- bze.

In the chambze silence  
is laudable, with honesty.  
Loude speche and clatteryng  
is nathonest, muche more in  
bedde, whether thou do thy  
clothes of or vpon, regarde  
honesty, beware thou wexe  
nothyng bare to syght that  
maner & nature wolde haue  
couered. If thou lye with  
a bedfelowe, lye styll, and  
make not bare thy self with  
tumblyng, nor bere nat thy  
bedfelow with pullynge of  
the clothes. Befoze thou lay  
thy bodydowne, crosse thy  
forheed and thy brest with  
the sygne of þ holy crosse, &  
cōmende the to Iesu Chryſt  
with some lytell prayer.  
Do the same in the morn-  
nyng whan þe wext, begyn  
the daye with some prayer.  
Thou canste nat begyn with  
better lucke. And after  
thou haste be at the takes

*ne quid agas, nisi prius lota- do nothyng vnto þ haue  
 facie manibusq; , & ore pro washed thy handes & face  
 luto. Quillus contingat bene and thy mouth.*  
*nasci , his turpe est generi To sache as chaunce to be  
 suo nō respondere moribus, well borne it is to thē name  
 Quos fortuna uoluit esse nat to be of lyke maner as  
 plebeios , humiles, aut etiam their progenytours were.  
 rurestres, his impostus etiam Whom fortune wylleth to  
 aditendū est, ut qd fors inui be of comen sorte, of lowe  
 dit, morum elegantia p̄sent, bloode. & vplandyfwe, they  
 Nemo sibi parentes, aut pa muste laboure the more to  
 triam eligere potest, at inge sette them selfe forthe wīth  
 niū, moresq; sibi quisq; potest auauncement of good ma-  
 fingere. Colophonis uice ad ners, in that, that fortune  
 da p̄ceptū iūcula, quæ mihi hath debarred them.  
 uidetur propemodum primo No man can chose to hym  
 digna loco, Maxima ciuilita eue father and mother or  
 tis pars est quum nuscq; delin b s coun'ry, but condycion  
 quas, aliorum delictis facile wyse, and maners any man  
 ignoscere, nec ideo sodalem maye countrefet . I wyll  
 minus habere charū, si quos ancre to this a worte p̄ce-  
 habet mores inconditiores, cepte as a sure testrmonye,  
 Sūt enim qui morū ruditatē, which temeth to me wōrthy  
 alijs cōpensent dotibus, Neg p̄cemynēce It is the chiefe  
 hecila p̄cipiuntur, quasi si patre of genytl maner, als  
 ne his nemo bonus esse possit though thou neuer offende  
 thy selfe, yet gentilly to par-  
 don other mennes fautes,  
 nor to loue lesse thy compa-  
 nyon therfore, though he  
 haue some cōdycions out of  
 frame, No these thynges  
 be nat here spoken for that  
 entent, as though no man  
 may be honest without the.*

Quod si sodalis per inſcitiam  
peccet, i eo ſanē quod alicu-  
tus uidetur monenti, ſolū ac  
blāde monere ciuilitatis eſt.

Hoc quicquid eſt muneris  
fili chariſſi, uniuerſo pucrorū  
ſodalitio per te donatum eſſe  
uolui, quo ſtatim hoc congia-  
rio, ſimul & cōmilitonū tuo-  
rum animos tibi concilies, &  
illis liberariū artiū, ac morum  
ſtudia cōmendes. Præclaram  
indolē tuam Ieſu benignitas  
ſeruare dignetur, ſēperq; in  
melius prouehere. Datum a-  
pud Friburg. Briſgoie, Men-  
ſe Mar. An. M. D. XXX.

If ſo be thy companyon do  
offende by ouer yght, for as  
muche as he ſemerh of ſome  
reputation, to aduertyle  
hym bytwene the and hym  
and with gentyll ſalſhyon  
is gooder maner.

This ſmall gyft my ſonne  
well beloued, I will it ſhall  
be geuen for thy ſake to all  
the company of chyldren,  
that forth with thow with  
rewarde bothe thou ſhalte  
allure the good mynde of  
thye felowes, and thou ſhalte  
giue to them the deſire of  
lyberall ſcience and good  
maners. The goodneſſe of  
Ieſu vouchſafe thy noble  
and vertuous enclynayon,  
and to encrease to better at  
all tymes.

Thus endeth this litell booke of good ma-  
ners. Imprinted at London in Foſter  
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Anno. M. D. LIIII.